

PAPERS READ
BEFORE THE
LANCASTER COUNTY HISTORICAL SOCIETY

FRIDAY, OCTOBER 7, 1910.

"History herself, as seen in her own workshop."

REPORT OF COMMITTEE APPOINTED TO CONDUCT
CELEBRATION OF 200TH ANNIVERSARY OF FIRST
PERMANENT WHITE SETTLEMENT IN LANCAS-
TER COUNTY.

MINUTES OF OCTOBER MEETING.

BI-CENTENARY NUMBER.

VOL. XIV. NO. 8.

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LANCASTER, PA.
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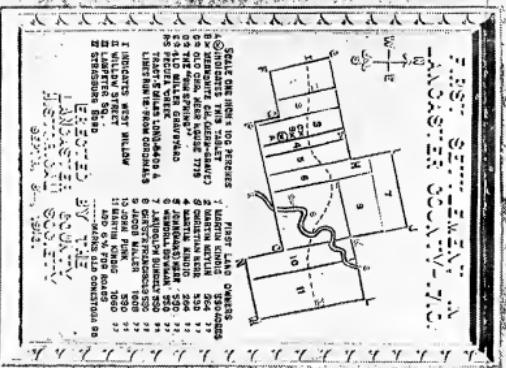
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**BOULDER AND TABLET WHICH MARK THE FIRST PERMANENT WHITE SETTLEMENT WITHIN
THE BORDERS OF LANCASTER COUNTY, UNVEILED SEPTEMBER 8th, 1910.**

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REPORT OF COMMITTEE

APPOINTED TO CONDUCT CELEBRATION OF 200TH ANNIVERSARY OF FIRST PERMANENT WHITE SETTLEMENT WITHIN BORDERS OF LANCASTER COUNTY:

Lancaster, Pa., Oct. 7, 1910.
To the President and Members of the Lancaster County Historical Society:

Your committee, appointed to conduct a celebration of the 200th anniversary of the first white settlement within the borders of Lancaster county, report as follows:

After meeting several times during the summer, this committee succeeded in securing a commemorative tablet, which they mounted on a nine-ton limestone boulder, secured from Mr. Cyrus Zittle's quarry, on the original tract settled, and planted the same in the front of the Mennonite Church-yard near Willow Street, and carried out a literary and historical programme during the morning, afternoon and evening of Thursday, September 8, 1910. The proceedings and features of the day follow:

He who, in the years that are to come, traces the pages of Lancaster county's historical lore will note with more than passing interest the record for the day September 8, 1910, and he will be apprised of the fact that its

then Historical Society conducted a celebration, notable and memorable, commemorative of the 200th anniversary of its first white settlement. The record will be one of the most illustrious to adorn any of its pages, unusually rich though they be. The reader will also be apprised of the fact that the success of the undertaking was unqualified, and that in the effort put forth and attained to mark the event with distinguishing exercises, the people of this day were eager to fitly manifest their veneration for and appreciation of a notable ancestry. For the celebration morning and afternoon at the Brick Meeting House in West Lampeter, attendant upon the dedication of the boulder and its historic tablet, and continued at the Court House in the evening, was worthy of enduring preservation, beyond the period of time that may be allotted on earth to those who were privileged to participate in it. Men distinguished in the world of letters and affairs, sons of the native soil who have risen to fame both at home and abroad, returned to the hallowed spot to testify their devotion and obligation to those forefathers who bestowed upon them many precious heritages, most of which were of more priceless value than their rich acres.

The Committee of Arrangements, after weeks of constant preparation, realized at the dawn of the genial day that the only doubtful element remaining to insure a complete success of the anniversary, the weather, was to be in their favor. Nothing else was lacking, and at an early hour the meeting-house became the centre of a lively scene. The wheel of every vehicle in the neighborhood turned in its direction that morning. From up

and down the Big Spring and Beaver Valley turnpike, from roads leading to Lampeter, Strasburg, Quarryville, Willow Street, Martic, Pequea, Conestoga and this city, the human tide poured in, while far the greatest numbers were conveyed to the scene by trolley. To the early arrival, possessed of a contemplative turn of mind, the place and the occasion furnished food for pleasing reflection. Standing on the elevation to the rear of the meeting-house, and turning his gaze to whatever direction he chose, even "to where the amplest reach of prospect lay," there was unfolded before him a panorama of undulating landscape as rich in beauty as its soil is in wealth. It is a country thickly dotted with homes wherein no modern comforts and conveniences are lacking, and with commodious barns, at this season fairly bursting with their wealth of crops—a placid scene of peace and prosperity, nursed and developed by the gentle art of husbandry. Close his eyes to the vision, he required the exercise of but a quick fancy of the imagination, and he was transported to another period in the history of the same locality and there came to his memory a vivid picture of the wilderness, in its primeval state, into which two hundred years ago the ministerial leader, Herr, piloted his little colony. They consisted of Martin Kündig (now Kendig), Martin Meili (now Mylin), Christian Herr, Wendell Bowman, Jacob Müller (now Miller), John Funk, John Rudolph Bundely and Christopher Franciscus. He saw them "bow the woods beneath their sturdy stroke," and there, far from the religious persecution from which they fled, he felt their pious presence as they knelt in peaceful worship, unmolested by tyrannous oppressors. How

well they overcame the grim hardships that they faced, how they laid the foundation on the 6,400 acre grant they received from Penn for the development of the richest garden spot in all the land and sowed the seed of a religious faith that has radiated from that centre in a ceaseless stream of strength and purity through all the succeeding generations to the present, constitutes a page of local history that makes it rich with "the spoils of time."

Again reverting to objects near at hand, the observer, if imbued in the least with the spirit of the antiquary, was held in fascinated interest by the ancient Herr house. Its sturdy stone walls, still defying the elements, seem characteristic of the spirit of its owner and the unique staircase, hewn from the solid log, and the fireplace, around which the romancer loves to linger, claimed both "the smile and tear." Adjoining the meeting-house ground is God's acre.

*"Where heaves the turf in many a
mouldering heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet
sleep."*

It was certainly a spot for solemn contemplation, and he who yielded to such train of thought turned with almost a reverential interest to the stirring events about to transpire.

Excellent provision had been made for the crowds that gathered, in the seating accommodation and that for teams. The residents of the community, most of whom are direct, lineal descendants of the original settlers, and have clung, with remarkable tenacity, to the ancestral acres, took a deep pride in the event, and contributed in every way possible to the entertainment and comfort of the visitors. The day's exercises, which were continued the same evening at the

Court House, in this city, included addresses by distinguished speakers, to whom the Pennsylvania German and the Mennonites were subjects of intimate acquaintance, to which they gave a full share of praise.

The Opening Exercises.

Mr. Frank R. Diffenderffer, chairman of the committee of arrangements, started the programme by announcing Ex-Auditor General Amos H. Mylin, a representative of a straight line of descent from the pioneer progenitor of his family, as the presiding officer.

Chairman Diffenderffer's address was as follows:

Ladies and Gentlemen: I am extremely gratified by the sight of the splendid audience before me. It shows our people realize the significance of the occasion that has brought us together. We have foregathered this day to do honor to a most worthy and deserving ancestry, whose influence for good has made this region what it is to-day and which, I trust, will continue for centuries still to come.

We are standing on historic ground. The tale is told in part on yonder stone, which, while mute as the Sphinx, is nevertheless eloquent in its very silence, and you will hear the fuller story from those who shall address you during the day.

Three minutes have been allotted to me to make these introductory remarks—I shall not exceed my time limit—hoping that my example may not be lost on those that come after me.

As a member of the Lancaster County Historical Society, and as the Chairman of the Committee in charge of this memorable bi-centennial celebration of the first settlement made in our county, it becomes my duty, as

well as my pleasure, to introduce to you as the chairman of this morning's session, a gentleman known to most of you, one to the manner born, and one who in the sixth generation has plowed and planted, hoed and harrowed, and who still resides on the lands purchased by his ancestor from William Penn; who has served this county, the State Senate and the people-at-large as the Auditor General of the Commonwealth of Pennsylvania, the Honorable Amos H. Mylin—Mr. Mylin:

Ex-Senator Mylin's Address.

Hon. Amos H. Mylin, a descendant of the original Martin Mylin, upon taking the chair, made a brief address, as follows:

Ladies and Gentlemen: In behalf of the Historical Society of Lancaster county I greet you, bid you welcome, and invite you to participate in the ceremonies of the day.

At last the day and the hour have arrived to erect a suitable marker to commemorate the advent of the pioneer settlers of Lancaster county. To look back two hundred years is a long vista, suggestive of many changes in the conditions, habits and thoughts of these people and their descendants.

A parallel between 1710 and 1910 could be drawn and made both interesting and instructive, and I have no doubt will be elaborated by the distinguished speakers who will take part in these exercises.

In the sixteenth and seventeenth centuries large parties of immigrants were led by Court favorites and other adventurers, who, having dissipated their means at home, descended upon these shores to exploit the country, to establish colonies and thereby recoup their vanishing for-

tunes; in time, other expeditions followed, bent on conquest, rapine and murder; but there was still another and more desirable class, who came seeking a home of religious freedom and peace of mind, such as the early Puritans, Huguenots, Quakers, and last, but not least, the Mennonites.

These last named did not come to found a State; but their labors added to the wealth of the State; and, though they were not lacking in courage, they did not seek the honors of war, but devoted their lives to the arts of peace and to found a home where they could worship God according to the dictates of their own consciences.

They were not driven from their old homes by reason of poverty, for the most of them were well-to-do; they sold their lands, goods and chattels at a sacrifice to make the journey here. They deserted friends, relatives, old attachments and scenes to encounter strange realities, new dangers and hardships little dreamed of at the start.

After reaching Philadelphia, they trudged along, some on foot, some on horseback, with a few household goods and implements, through a trackless forest, until they reached the territory now to be marked in a public way, where they set up their sanctuary of the Lord under the wide spreading branches of an oak, and worshipped in the open air, not unlike the early Christians in the remote past, believing in the promise that "where two or more are gathered together in My name there also am I present."

It may not be out of place by way of comparison to recall another Mennonite immigration which took place within the memory of most of us, when the Russian Brethren were

forced to leave that inhospitable country to find an asylum either in the United States or Canada.

They made the voyage across the briny deep in steamships, and, after their arrival in New York, traveled in the cars without exposure and in safety at the rate of forty miles per hour until they reached their Western destinations, where they found the fertile prairie ready for the plow, with household goods and farming implements at hand to start business at once. This picture helps to intensify the hardships and sufferings of our early settlers.

I must not neglect to add that great praise is due to the Historical Society of Lancaster county for the public spirit, liberality and zeal displayed in having this marker erected upon the very identical tract of land taken up by the early settlers and underneath the shadow of the church which they brought to this country like the ark of old, preserved and handed down to their descendants.

There may be some people who have misgivings or objections to the location of the marker on the score of pride or worldliness, without having given due consideration to its dual purpose. It represents not only a worldly, but a spiritual history.

The inscription on its face is the history in a nutshell of what took place when these early settlers arrived in this county—a simple transcript of the record on file in the Land Office of the State and in the offices of the Recorders of the several counties concerned—an account which makes available to us this valuable information without the loss of time and money to make a search for the same, which few, I dare say, would undertake to do.

This, it is to be hoped, will excite

a renewed interest in the study of our local history, and keep alive the memory of the principal actors in the movement.

But this is the worldly side of the marker, as charged by our critics. There is still another side of greater importance, namely, the motive or impelling cause of this migration.

But the answer is found in the history of the heroic men who braved the chances of the prison or the stake for maintaining their principles, and who forsook comfort to encounter privations, in order to establish liberty of conscience and the freedom of worship and religious belief in the wilderness.

Instead of criticising this modest recognition of their work, you should feel proud of inheriting this grand legacy.

Don't forget that the man who does not respect himself is not respected by any one; and the man who does not respect his forefathers is a pariah, to be shunned by the good. The Chinese, the oldest nation in the world, are noted for the reverence and devotion shown their ancestors and the sacred regard for their tombs, a feeling or inspiration founded no doubt, in the same source or fountain-head that has given us that beautiful mandate from Mt. Sinai, viz.: "Honor thy father and thy mother that thy days may be long in the land," etc. I would broaden the application of the same principle and say: Honor your ancestors, that you may be enthused to higher ideals and nobler ends.

Devotional Exercises.

Bishop N. B. Grubb, of the First Mennonite Church, of Germantown, offered prayer.

This was followed by the old familiar hymn, "How Firm a Founda-

tion," joined in by all and led by D. H. Gochenour, of East Petersburg, who generally leads the music at the Lancaster county Union Sunday-school conventions. It was very inspiring and full of noble fervor.

The Historical Address.

H. Frank Eshleman then delivered an address on "The Meaning of Our County's Two Hundred Years," discussing, in their order, (1) The Religious Meaning; (2) the Agricultural Meaning; (3) the Patriotic Meaning; (4) the Political Meaning; (5) the Industrial Meaning, and (6) the Educational meaning, in the course of the address interpreting what our county has stood for during these two centuries, and showing its force in our State and National history and what lines of influence and development our own local pioneers started and handed down to succeeding generations, who, in turn, strengthened, beautified and preserved many of them as sterling virtues unto our day.

The address appears in full in the appendix to this report. (See Appendix.)

DEDICATION OF MONUMENT.

The dedication of the monument and the historic tablet then followed, proving an interesting ceremony.

Address of Mr. Coyle.

The presentation of the marker was made by John A. Coyle, Esq., of this city, who said:

Two centuries ago—twice a hundred years—there came from Switzerland and lived and prospered here nine men, Menists, or Mennonites. One hundred and ninety-five years ago, impressed by the glowing accounts of their new home, given by Martin Kendig, who had returned to carry these tidings to their families and

friends, a dozen more men arrived. With pride I recall in passing that amongst them was John Rudolph Kagy, of whom I am a direct and lineal descendant through my maternal grandmother, Catherine Shenk Rockafield. Vigorous, intrepid, courageous, self-reliant and confident they must have been. Other white men joined with them, notably the Patterson family, who had come from Ireland, and had become the owners of large tracts of land in nearby townships, and not only on this, but on the far side of the Susquehanna river.

Into this family some of these settlers married, and the mingling of blood and nationality sent out through these United States almost a new race to usefulness, honor and distinction in private, as well as civil, military and political life. Marrying, however, more largely amongst themselves, they formed here a community of God-fearing, law-abiding, conscientious, simple men and women, who have been and with their descendants, carrying along their convictions and rules of life, to this day are the most important, the most exemplary element in our rural citizenship.

What brought them to this locality, where looking out upon it in all its beauty it would seem as if God had here lingered in His work? We all of us, in the persons of our ancestors, have had our heritage more or less distant of religious persecution. A great wonder has been excited in our minds in this latter day that the hand of a Christian should ever have been raised against another because of his religious belief or practices. This universal heritage and this wonder have urged us on to a serious consideration of the question and a most

scrupulous examination of the facts. The result has been with the calm, the exhaustive, the careful, the Christian historian, a finding that, deplorable as these persecutions are, they were the work of the civil governments, and seldom, if ever, incited, encouraged or approved by the solely ecclesiastical authorities. History, fortunately for the Mennonite Church, needs no searchlight to find an absence of responsibility upon it for religious persecution. It was ever the victim; and the causes of its offending were the teaching that State and Church must be independent of each other, their refusal to bear arms, to take the oath, and hold office. It was the desire for fuller religious freedom and for exemption from heavy burdens of taxation and civil obligations which they could not conscientiously accept that caused them to leave their native land. William Penn molested no man on account of his faith; men of all faiths trusted William Penn. The land of Penn was one of the two colonies where liberty of religious faith and worship was practically guaranteed. This brought them to Pennsylvania.

Their plea and practice of tolerance, not only for themselves, but for all men, elevated them high above most of the others fleeing from religious persecution.

With greater merit can be said of our Mennonite settlers what Dr. Eliot, former President of Harvard College, declared at the recent dedication of the National Pilgrim Monument at Provincetown, Mass.: "They were genuine pioneers of both civil and religious liberty;" and the tablet upon the monument we dedicate today would more fittingly bear the inscription placed upon that other monument, to wit: "For the first time in history they illustrated, with long-

suffering devotion, and sober resolutions, the principles of civic and religious liberty in practice of a genuine democracy. Therefore the remembrance of them shall be perpetual in the great Republic that has inherited their ideals." The descendants of the Puritans boast that "their ancestors fled from the face of their persecutors, willing to encounter perils in the wilderness and perils by the heathen," rather than be deprived by the ruthless persecutor of the free exercise of their religion. The descendants of the Swiss Mennonites who, amid hardships and trials, made the first settlements among the Indians in the southeastern part of Lancaster county can lay claim to more. Their ancestors did not seek for themselves and others only the unmolested exercise of faith and the practice of worship; but they in turn did not persecute others who differed from them in religious opinion. They plead for universal toleration and their practice confirmed it. "They left unstained what there they found, Freedom to worship God!"

Who can limit the effect of this toleration? May it, with the like characteristic of the Quaker, not have reached to the easier adoption of what was then a political expedient, the complete toleration guaranteed by the Constitution of the United States, and the rejection of an established Church supported by taxation; for there was then a hideous record in all or nearly all the colonies, excepting Pennsylvania and Maryland, of discriminating, invidious and intolerant legislation.

The Mennonites were a sober, quiet and unassuming people, taking little interest in Government and the affairs of the outside world. Although they insisted upon the

greatest simplicity in every detail of daily living, yet everything they used was of the very best material. The term "Menist fine" finally came to be used among the tradesmen of the Netherlands as a synonym for the best that could be secured. It has its local equivalent with us. Closeness of the resemblance in almost every detail between them and the Quaker is certainly the result of a close connection between the two denominations. They were and are almost invariably a rural people—a life considered from time immemorial the only real and normal life. The Homeric Kings "rejoice in their hearts, counting sheaves with the sceptre." It is still the reliant life of the State, for Socialism will be wrecked upon agriculture and the soil. It considers them only as a value, while they are also an affection. It puts a price upon them, but they are also loved.

By their non-participation in civil government, they have been criticised and misunderstood. In a single paragraph their obedience to proper constituted authority is made clear. Menno Simon in his complete work says:

"We now publicly confess that the office of a Magistrate is ordained of God, as we ever have confessed since we serve, according to our small talent, the Word of the Lord, and in the meantime we have ever obeyed them when not contrary to the Word of God, and we intend to do so all our lives, for we are not so stupid as not to know what the Lord's Word commands in this respect. We render unto Caesar the things which are Caesar's as Christ teaches (Matt. 22:21); we pray for the Imperial Majesty, Kings, Lords, Princes and

all in authority, honor and obey them."

Their truthfulness in the civil government is remarkably shown by their acquiring and paying for the lands which they took up upon their arrival. The children of unnaturalized citizens could not inherit land from their parents, nor could the parents themselves convey land to others. From 1705 to 1742, naturalizations were by private Act, and it took years of petitioning and waiting before the Assembly would grant the rights of citizenship. It was not until 1729, nineteen years after the arrival of the first party of settlers, and fourteen years after the arrival of the next contingent, that any of the Lancaster Mennonites were naturalized. It took two years to pass this bill, and only after Governor Gordon, in his message to the Assembly, recommending the passage of the bill, stated that they had "hitherto behaved themselves well, and have generally so good a character for honesty and industry as to deserve the esteem of the Government, and a mark of its regard for them." They had taken and paid for the lands with full knowledge, because it was distinctly called to their attention of their inability until they could become naturalized to transmit these lands to their children, or convey them during their lives to anybody else.

They are a people who carry conscience into their daily lives, their business and pursuits. Like our Courts of Equity, the Council was and is always in session, the doors always open. The scoffer of the Mennonite is either one who has felt by himself or those in whom he was interested the hand of the Council or is vincibly ignorant.

Such, and of such, were your ancestors. It might be enough that their virtues have lived after them; that their names and blood have been carried down for generations and course in your veins; that the evidence of their thrift and industry is here in these broad acres. But, no, their achievement has passed beyond the possession of their blood. It is history. And the Lancaster County Historical Society, whose work is to mark history, has felt the necessity and taken the liberty of erecting to the memory of your ancestors and their achievement, here, almost on the spot which was the nucleus of the settlement, a fitting monument. We think we have succeeded. It is simple and rugged, this huge boulder of stone, quarried hereabouts; the story it tells is modestly told; the story it tells is plain. I now present it to you.

Accepted by Hon. J. G. Homsher.

The speech of acceptance on behalf of the descendants was made by Hon. John G. Homsher, of Strasburg, who said:

To me has been assigned the pleasant duty to receive for and on behalf of the people this impressive, appropriate and imperishable memorial, and to bespeak their thanks to the Historical Society.

I believe that I express the sentiments of the people when I say that this day and this occasion by the Historical Society will bring to us all a greater and fuller realization and appreciation than we have had before of the momentous importance and influence that the lives and character and principles of these first settlers have had upon our own lives and characters, and upon our material welfare. And that as time goes

on, and we realize yet more fully what these characteristics have been to us, we will appreciate yet more kindly this happy courtesy of the Historical Society, and will regard this memorial with an ever-increasing veneration.

In our happy prosperity, and in the busy duties of our daily lives, we were prone to think too little of how much we owe to them. Our country is pointed out the world over as its garden spot and fairest domain. There are many other places with land as fertile and climate as fair, but all did not inherit, like us, their peculiar traits of character, their industry and their example.

These traits of character and these principles have attracted the attention and admiration of learned and able people far and wide, men and women working together in the common effort to discern from the annals of the past and from example true wisdom, as a means to perpetuate our welfare and our institutions, and to that end to mark merit where they find it. They recognize in the principles and in the lives and characters of these pioneers the elements of true greatness which lie at the very foundation of our exalted prosperity and progress over all the rest of the world.

Strange it seems to us that the Old World, which has advanced with us in many other respects, in erudition, mechanical skill, science, music and art, still lacks the simple wisdom to promote anything like the happy prosperity these settlers established here two hundred years ago. There are many places in the world to-day where life among the people who work is drudgery and a struggle to get enough to eat.

At no other place in the world are

the comforts and the luxuries of life so much within the reach of all the people as here.

This is our heritage from them, and we take it, that it is to recognize, impress and perpetuate these principles of the first settlers, from which has emanated this happy condition that has actuated the Historical Society to commemorate this day and to erect this memorial.

May it stand to us, our children, and our children's children, as a constant reminder of their sturdy virtues, ever beckoning us on to emulate their example.

We cannot follow in all their ways. Two hundred years have wrought many changes in customs, modes, forms and manner of living, and the coming years will bring other changes. But principles never change. And so, through all the changes in these things that have come, or that the future time may bring, let this memorial be a sign to us to ever cling to those principles of religion, industry, equality of man and the dignity of labor as our greatest inheritance and hope for the future.

Members of the Historical Society, you have our thanks, our gratitude, our affection and our friendship. We shall know you better for this day and this occasion. And it is our hope and ardent prayer that we may be wise and able, by adherence to those principles which you recognize by commemorating this day and presenting to us this memorial, to ever maintain this fair land still as the garden spot, to hand down to our children, and, in the words of the benevolent founder of Pennsylvania, William Penn, inscribed in letters of stone, a yard long, as durable as this boulder, around the massive dome of the capitol of our great State, the

most conspicuous thing in all the splendors of that mighty edifice, as these principles are the most important to our well-being, "THAT AN EXAMPLE MAY BE SET VP TO THE NATIONS, THAT WE MAY DO THE THING THAT IS TRVLY WISE AND JVST."

Address of Acceptance for the Church.

Mr. C. R. Herr, one of the Trustees of the Church, on whose property the exercises were held, then accepted the boulder and tablet for the church in the following address:

Mr. President and Friends:

By a vote passed by the church some time ago, this church left in the hands of its trustees the question of receiving on their property the marker which you see before you, and, in the capacity of trustees, we now act.

We deem it fitting to receive this stone and tablet to keep in the memory of the coming generations the fact that here the first settlement in our county was located.

They not only began the task of opening up this section to civilization, but, led by their venerable minister, they were the first organized body of men, or church, to begin the worship of God in our county.

Here, then, in the shade of the forest, among the rocks and running streams they first offered praise and thanksgiving to God for his manifold blessings, and it is doubly fitting that this church, here at this place, having in its care, land donated by one of those pioneer settlers, and in and under the care of those who have tried to preserve and practice the same faith which their ancestors planted here 200 years, should receive upon its ground this marker.

It is not to glorify them that we do this, but to place a mark here to remind us, and all who shall look upon this memorial, of their courage, sacrifice and devotion, and that it shall be an inspiration to us to live as noble and worthy lives toward God as they did, and to make us ever grateful that, by their sacrifice and through what they did before us, we are enjoying the inheritance and blessings which God in His loving kindness is still extending unto us.

In this spirit, then, not with the object of worshiping any man or body of men, does this church, through its trustees, accept this marker.

To God, and not to man, be all the praise.

Mr. Chairman, president and members of the Lancaster Historical Society, I now gratefully and formally receive, for the church here represented, this marker.

THE MEMORIAL.

The address of Mr. Herr was followed by singing "America" by the entire audience standing, after which Bishop N. B. Grubb pronounced the benediction upon the forenoon session.

The tablet and boulder were then unveiled.

The securing and erecting of the nine-ton boulder and commemorative plate was delegated to a committee consisting of H. Frank Eshleman and J. Aldus Herr, who were ably assisted by C. R. Herr, William Gontner and others.

The plate was devised by Mr. Eshleman from historical documents, etc., and cast by the Monumental Bronze Company, of Bridgeport, Conn. The boulder was quarried by Mr. Aldus Zittle, who lives on the original tract, near Strasburg, and was handled by John H. Myers, his

foreman, Ard George, managing it. It was hauled by the trolley company and erected by W. Y. Haldy, assisted by Messrs. Eshleman, J. Aldus Herr, C. R. Herr and Mr. Gontner. It has been numerously photographed. It occupies a conspicuous position in the center of the front fence of the church yard, close to the public road.

The Recess.

It was then about noon, and the next two hours were spent in taking lunch and in social intercourse and inspection of the historic points connected with the ancient tract, principally about the old Christian Herr house, about 300 yards north of the church, on the farm of David Huber.

THE AFTERNOON SESSION.

The afternoon session began at 2 o'clock. The presiding officer was Hon. John H. Landis, formerly State Senator, and now Superintendent of the United States Mint, Philadelphia. His address was as follows:

My Friends:

Two hundred years ago our fathers founded a home here on the fertile acres which their descendants have cultivated these many years. The fires of religious persecution drove them from their homes in the Old World. Some of the associates of practically every family of these Swiss Mennonites were either beheaded or burned at the stake. Under the guidance of Almighty God they came to America and made their abode here in the land of Penn, and, remaining true to their faith, they helped found this grand structure of a free Republic. Its material they quarried from the mountain of truth, and its foundation stones they laid broad and deep upon the eternal principles of right, and as it grew and extended its powers, the result of their



CHRISTIAN HERR HOUSE, ERECTED 1719, OLDEST EDIFICE IN LANCASTER COUNTY.

courage and their labors inspired and encouraged the hearts and hopes of mankind. They were not only among the first to come to these shores to found an asylum for the oppressed, where all nations could come to worship God and breathe the pure air of religious freedom, but, after establishing their homes, they were the first to protest against the practice of human bondage, and their influence was exerted quietly and unostentatiously, until finally their protest shook a continent and hastened the dawning of that happy day when human slavery was abolished. Thus they were the pioneers in the cause of human freedom in this country.

We, their children, take pleasure to-day in gathering around the graves of these early settlers, to whom we owe a heavy debt of gratitude, to pay tribute to their memory and to point to the sturdy qualities for which they were noted, as worthy examples for us and our children to emulate.

Ex-Gov. Pennypacker Speaks.

The presiding officer than introduced ex-Gov. Pennypacker, who had as his subject, "The Mennonite Influence upon Mankind." As no one, perhaps, is better versed upon this subject than the learned historian, whose contributions to the literature on the Germans are especially rich, his address was most entertaining.

In opening, he paid a compliment to Mr. Hensel, who secured him for the programme, for his labors in getting due recognition for Lancaster county's achievements both at home and abroad. He had been informed, he said, that that remarkable old Herr house is in a decaying condition. It should be preserved as long as Lancaster county lasts, and, if your committee undertakes it, the speaker said he would be glad to

make a contribution for that purpose. He also referred to what he characterized as "the admirable address" delivered at the morning exercises by H. Frank Eshleman, Esq., and, adverting to an incident recited by the latter to the effect that at an election held many years ago in charge of a certain Christian Herr the accusation was made that more ballots were found in the box than there were cast, the ex-Governor declared it as his belief that if Christian Herr had charge of the election no ballots were found in the box except those cast by parties who had the right to do so. Human nature then was very much the same as it is to-day, and those who fought contests at the polls and were defeated were apt to see in the crowds that attended the elections a smaller number than that represented by the ballots in the box. It is always a pleasure to meet with the Mennonites, the ex-Governor continued. They represent that which is solid, substantial and conservative. A great railroad president, who has amassed a vast fortune, in a recent speech advised the youth of the cities to go back to the farms. The descendants of the Herrs, and the Mylins and the Kendigs never left the farms. In these days of hysterical manifestations, when charlatans and irresponsible men go over the country, wandering here and there, assailing their neighbors and endeavoring to disrupt our institutions, it is relieving to note this conservative people. And when you listen to the commotion of the other class it is well to observe that all the great forces of nature are silent. The oak grows to immense proportions, the moon rolls around the earth and the earth around the sun,

yet neither makes enough noise to waken a sleeping child.

In many respects the Mennonites are the most interesting of all the emigrants who came to America. Certainly their history was the most tragic. Their fathers traced their ancestry back to some forefather who was either beheaded or burned at the stake. There is presiding over this assembly my distinguished friend, Mr. Landis. Outside, I shook hands with my other friend, the Judge, and in the book which I hold in my hand I find the story of how one, John Landis, was beheaded in 1614. In the "Ausbund," the old German hymn-book, we find an interesting description of these old-world Mennonites, as they came down the Rhine to take the boat at Rotterdam for America. They wore heavy wooden shoes, fastened with iron and nails. They had long beards and few possessions, but were fond of prayer, and were given to the ways of the Lord. Menno Simon was a Dutch Frieslander, but the movement he started did not originate in Holland. It is marvellous how often we note in the history of the world's manifestations great movements do not come from the centres of the strong and cultured, but from obscure places and by the uneducated. Caesar was not born in Rome. Napoleon came from an island in the Mediterranean. It is the same in literature. The great books did not all originate in the colleges. Bunyan never saw the inside of a college; Shakespeare was born in a log cabin, and Dickens came out of the slums of London. And so it was that far up the Rhine, among the Swiss peasants, about the year 1520, came the great movement teaching the separation of Church and State. The first promulgation of that thought was

novel. It brought the Mennonites into conflict with both Church and State, yet it is regarded now as the corner-stone of our governmental system. Some English people joined the Mennonite colony, then returned to England and started the Baptist movement there, and the organization of the Society of Friends. So it came about that when our country was settled two of the original thirteen States, Rhode Island and Pennsylvania, owed their origin to the teaching of the Mennonites on the Rhine. But there is a still broader significance for the Constitution, both of Pennsylvania and the United States, provides that there shall be no interference with freedom of conscience, and thus the Church and State were severed. That idea was not found in Virginia, where the system was to unite Church and State with the dominancy of the Church of England. Nor did it come from Massachusetts, much as has been said and written about her. Their idea was to found a theocracy. They hanged the Quakers and drove Roger Williams beyond the borders. The fundamental thought at the basis of the United States Government comes from the teaching of the Mennonite peasants on the Upper Rhine.

All then heartily joined in singing "Onward, Christian Soldiers," led by Mr. Gochenour, and participated in by the greatly augmented audience of the afternoon.

Dr. John H. Musser's Address.

Dr. John H. Musser, of Philadelphia, scion of a family of noted Lancaster county physicians, himself the most distinguished of them all, occupied the next period on the programme. Dr. Musser was born and raised at Strasburg, and his theme was fitting

for the occasion, "The Old Home." But a few hours before his arrival upon the scene he landed from an European trip, and, as he expressed it, "had scarcely as yet shaken his sea legs." He arrived, he added, in happy spirit to visit the scenes of his childhood, and when he reached Strasburg he felt the full impulse conveyed by the lines of "The Old Oaken Bucket." It would ill become him were he not perfectly willing to testify to the great virtues of his ancestors. That measure of success which has come to us we owe to them. It may sometimes seem rather mortifying to confess it, but there is no more positive truth than that success belongs to those who are strong physically, and strong physique can only come from such soil as this on which we stand. To our ancestors we also owe the acquisition of the habit of industry. Personally, the speaker said that the quality of thrift, so characteristic of his people, he did not inherit, and, although he retains in his possession a number of old and rare deeds of Lancaster county land, he does not own a foot of it, and he took occasion while on the platform to produce the deeds and present them publicly to the Historical Society. One was dated 1711, and was a grant from the Penn Commissioners. It was in the tenth year of the reign of Queen Anne. From one of the old documents he discovered that his grandfather bore the title of "Doctor," and that he practiced medicine in this region.

Address by General John E. Roller.

The concluding address of the afternoon was by General John E. Roller, of Harrisonburg, Va., whose subject was: "The Pennsylvania-Germans in Virginia." General

Roller bore a gallant and conspicuous part in the Civil War in upholding the cause of the Confederacy. He is a fine type of the old school of Southern gentleman, and, despite his eighty years, still bears a handsome soldierly figure and robust physique. He is, perhaps, better versed in the absorbingly interesting history of the famous Shenandoah Valley than any man living, and, while he adheres with loyalty and love to his Southern home land, he boasts with pride of his Pennsylvania-German ancestry, and accords to them a fine tribute of praise. He is the President of the Pennsylvania-German Society.

He pictured with eloquent tongue the migration of the Pennsylvania host beyond the banks of the Susquehanna, and the Rappahannock, through Maryland and Virginia, and to-day in those Southern States are encountered again and again families bearing the same names as those of the old settlers of Pennsylvania. This stream of population moving to the South intermingled with the cross-currents of the Scotch-Irish, the Huguenots and the Cavaliers, and this intermingling produced a people whose strength will only be fully revealed by the hand of time. A German, John Lederer, was the first white man to behold the enchanting beauty of the Shenandoah Valley. The rare beauty it possesses, and its interesting romances and historical figures were then briefly touched upon by the speaker, who then took up a discussion of the prominent part the Pennsylvania-Germans bore in the Civil War. Many names familiar to Lancaster county, notably Eshleman and Shenk, are found in the records of the Confederacy, where the story of their valor is recited. General

Roller paid a glowing tribute to these brave spirits. But, despite the circumstances of the past, his love for his country's flag is no less than the most passionate patriot who fought on the side of the North to save it, and he declared that he never makes an address before a body of Confederate soldiers that he does not embrace its folds and call upon them to be unfailing in upholding it.

This ended the afternoon session, and the large audience dispersed. The day was fine and cool, and the frequent rains of the preceding weeks ailed all the dust.

THE EVENING SESSION.

The third session of the day was held in the Court room, the audience entirely filling the same.

W. U. Hensel presided at this meeting, which was opened with prayer by Rev. Dr. H. H. Apple. After the prayer Mr. Hensel delivered the following address:

Address of Mr. Hensel.

"A geological map of Lancaster county is something more than a parti-colored diagram. Our soil presents as great a variety of elements as our racial history presents differences of blood and our religion exhibits diversity of sects. Under the sheltering roof of the Conewago, the Cornwall and the Brecknock hills there abide a composite citizenship and social life that hold within their settlement and their development a story of rare interest and a picture of many tones.

"Without a severance or breach the great central body of limestone spreads and stretches from Schoeneck to Safe Harbor, from Bainbridge to the Gap. All along our northern border, from Churchtown to Fal-

mouth, the old red sandstone proudly raises its defiant head; from Christiana to Conestoga, and from Camargo to Kirk's Bridge the single strip of limestone that lays itself across the shale and chestnut-covered lands is the slender tongue that extends through the Chester valley. An outcropping of slate on Turkey Hill and at Peach Bottom; a dash of Potsdam at Chickies winking across the county to another in Salisbury and East Earl; streaks of serpentine in Little Britain and the red trails of trap from Caernarvon to Fulton and through the boulder fields that lie west of Elizabethtown, attest a fragmentary element that nowhere else appears.

"So, too, it happens that in our social settlement two dominant types stand forth—the German-Swiss Mennonite on the limestone, and the Scotch-Irish Presbyterians on the thinner lands. The one knew that where the heavy timber grew it took sturdy soil to clear the land, the fertile soil would yield rich crops; and the other soon learned that where the clearing of the light timber was easy the soil was thin and its natural yield was correspondingly scant.

"Thus it happened that the great central limestone belt of Lancaster county became the heritage of the Pennsylvania German, and that tenacity and fondness for the soil which Tacitus praised as the characteristic of the Teuton have kept it for the children of the settlers to this day.

"We have met to commemorate especially the continuing virtues of this chief and basic element of our county's composite citizenship. It has not been self-assertive. It has walked in the furrows the fathers plowed two centuries ago, and it has worn the yoke of honest toil for six generations. But, all the while it has sent its sons and colonies through

all the limestone valleys of Pennsylvania, Maryland and Virginia; the trail of its red barn has blazed a pathway across the continent, and its harvests have woven a golden girdle from the Alleghenies to the Sierras.

"It has been well said that a people who have no praise for their ancestry shall find little pride in their posterity.

"It is, therefore, a fitting close to this day's celebration, and it is the crown of this day's commemoration, that a descendant of those who came here two hundred years ago—The grims of Peace and Pioneers of Prosperity—should tell you the part the Pennsylvania German has played in the story of nations, and how he—the best exemplar and the purest blood of the Allemanian race—has contributed to the history of the world. To tell that story, and to establish that claim, I present to you a native of Lancaster county, a scholar and a patriot, proud of his county, loyal to his Commonwealth, true to his country, and mindful of all that conserves their right relations—the professor of romance languages in Wesleyan University, Middletown, Conn., Oscar Kuhns."

Prof. Kuhns' Address.

It was a scholarly address that Prof. Kuhns delivered upon the "Ethnical Origin of the Pennsylvania Germans." He began by congratulating the committee upon the shining success of the day's celebration, and, after allusion to the fact that he was born in Columbia and descended from pure Pennsylvania German stock, he launched into a discourse upon the ancient history and derivation of the race.

Prof Kuhns' address in full was as follows:

It is strange how little the Pennsylvania Germans know about their own origin. They know, in general, that for about two hundred years they and their ancestors have lived in America, that they have taken their share in the development of the country, have shed their blood during the Revolution and the Civil War, and that in every respect they are true born Americans, in blood, in spirit and in truth. Yet the only thing they know about their ancestors is that they came from Germany and Switzerland. This is not so with the other ethnical elements of the American people. The English have practically monopolized the whole field, and we hear Americans called on general terms Anglo-Saxons. This term designates exactly the racial antecedents of the English people, and refers to those two branches of the great Teutonic race that, fifteen hundred years ago, overran and conquered Great Britain, the Angles and the Saxons. So, too, the expression "Dutch of New York" suggests at once the Holland people, who are the descendants of another Low German race, or, rather, mixture, for the Highlanders are racially a mingling of Low Frankish with Saxon and Frisian elements.

It is not our place here to speak of the other elements of the American nation, the Scotch-Irish and the French Huguenots. It is of interest, however, to inquire into the question, just what racial elements the Pennsylvania German belongs to. To discuss this fully we must go back to the beginning of things.

The Pennsylvania Germans belong to the great Aryan or Indo-European race. This race was once supposed to have its original seat in India, and to have gradually spread east and west; although it is not certain now

where the original seat was. The race included, however, the Persians and Hindus in the east, and in the west, or Europe, the various branches of Greeks and Romans, Celts, Slavs and Germans. The Germans were divided originally into the following groups: The East German group (including Goths, Burgundians and Vandals); the North German group (including Danes, Swedes and Norwegians); the West German group (including the Belgians, Frisians and Franks). In addition to these there were two other groups, one having its seat about the mouth of the Elbe, and consisting largely of Saxons, Angles and Cimbri. The last group, and the one of the most importance for us, is the Central or Swabian group. In this are included the Semones, the Alemanni and the Suevi, and their various subdivisions. One of these subdivisions is that of the Marcomanni, who having settled in the territory once occupied by the Boii, a Slavic race, have since been called Bavarian. Another subdivision is that of the Lombards, who settled south of the Alps, and from whom have come the inhabitants of Italian Switzerland and Northern Italy (Lombardy).

Everybody knows how the modern nations have come into existence; how the Roman Empire gradually fell before the repeated assaults of the Northern Barbarians, as the old Germans were called by the Romans; how early in the fifth century after Christ the frontiers of the empire were broken down; how the Visigoths and Suevi conquered Spain and formed the basis of the Spanish and Portuguese of to-day; how the Franks overran the Roman province of Gaul, and formed the French nation of to-day; how the Angles and Saxons conquered Great Britain and formed the

English nation; how the Scandinavians laid the foundation of Sweden, Denmark and Norway; how the Saxons grew to a great people, now the kingdom of Saxony. Thus the great territory of Germany, as we have seen, was composed of a number of these ethnical elements, the Saxons, the Swabians, the Bavarians, the Prussians (a later term), the Hessians, and to the west the Frisians and Holland Dutch.

It is time now for us to investigate the question, which of these elements have formed the origin of the Pennsylvania Germans?

If we read the story of the early German immigration to Pennsylvania, we shall see at once that almost entirely they came from South Germany, especially from the banks of the Rhine and from Switzerland. Hardly any of the north German people came over then. This is due to historical causes which we have not time to discuss here. Enough to say that the Pennsylvania Germans came almost entirely from South Germany and Switzerland. The largest number came from the so-called Palatinate, lying on the banks of the Rhine; so that, indeed, the generic name of the German immigrants in the early eighteenth century was "Palatines." Hence, if we are to trace the ethnical origin of the Pennsylvania Germans back to the sources we must find out what races founded the Palatinate in Switzerland. This a very simple matter, for it is a well-known fact that the German-Swiss are of the purest Alemannic blood,¹ while the Palatines are a mixture of Alemannic and Frankish blood. Whence, then, were the Alemanni, and who were the Franks?

¹The natives of French Switzerland are of Burgundian origin; those of Italian Switzerland are of Lombard origin.

We have already seen that the Alemanni belonged to the group of the Suevi. The name Alemanni² is given to a number of lesser tribes which gathered around the Semnones, and thus formed a new and important nation. Their earliest seat was near the middle region of the river Elbe. From here they spread south and west, broke through the Roman limes (wall), and took possession of the fine lands between the Upper Rhine and the Danube. As early as the third century after Christ, we hear of their wars with the Romans. In 357 A. D., the Emperor Julian fought a terrible battle against them, near Strasbourg. From 260 to 369 A. D., the Emperor Valentinian I. carried on war against them. The result of these wars, as we have seen, was the final victory of the Alemanni and their possession of the lands across the Rhine. This brings us to the fifth century, and to the epoch-making contest between the Franks and the Alemanni.

As we have seen, the Franks belonged to the West German group. The name is of later origin, and indicates that they were "free-men." They spread over France, and form the basic element of the French people of to-day. But they were not content to remain on the banks of the Lower Rhine and in France, but sought for universal conquest. Spreading along the banks of the Upper Rhine, they came in conflict with the Alemanni, and a world-shaking contest for supremacy arose between these two mighty peoples. At that time Clovis was king of the Franks. His wife was a Christian, but he was not. He made an oath that if the God of his wife would give him the victory over the Alemanni,

²Some say "Alemanni" means men of holiness.

he would become a Christian. A terrible battle took place at Tolbiac, near Cologne, in 496, in which Clovis came off victor. He was baptized on Christmas Day at Rheims, and from that time on the Franks were Christians.

The result was the swallowing up of the Alemanni by the Franks. Those who would not yield retired beyond the Alps and formed the modern Swiss nation. Those who remained on the Rhine were under Frankish rule, and gradually the two people mingled together, the places left by the Alemanni who fled to Switzerland being taken by Frankish colonists.

Thus we see that the two elements that make up the Pennsylvania Germans belong to the most famous branches of the Teutonic race; and we have as much reason to be proud of our Frankish-Alemannic blood as the English of their much-boasted Anglo-Saxon blood. We are told that the ancient Alemanni were independent, and insisted on being no man's underling; and the motto of the whole race might have been that of the Swiss physician Paracelsus (whom Browning made the subject of one of his noblest poems):

Eines andern Knecht soll niemand sein,
Der für sich selbst kann bleiben allein.

We are told that the Alemanni held their women and the family life far higher than their neighbors; that they loved their homes, and yet at the same time were wanderlustig; that they had a deep inner life, and were intensely religious—a fact that explains the number of sects, not only in Switzerland, but in Pennsylvania itself, and has brought it about that it was among the modern Alemanni that Pietism had its root, whence came the recently-formed denomina-

tions of the Methodists and the United Brethren.

And yet, at the same time, the Alemanni have always had a tendency to cheerful company, and were marked by native wit and a tendency to gentle humor. The Franks added to this an element of quickness, readiness, skill in art, and all those qualities which mark the French to-day.

Both Franks and Alemanni were industrious and hard-working. The task before them fifteen hundred years ago was not unlike that of our ancestors two hundred years ago. They entered into a wild, unbroken wilderness. They had to root out great forests, make the ground fruitful, and to this day place or family names ending in Ruti, Brand and Schwand (i. e., land cleared by fire) show the work they had to do. It was the Franks, however, that possessed the greatest skill and talent in agriculture, as can be seen when we compare Switzerland with the Palatinate (or, indeed, France) in this respect. They have made the Palatinate the Garden of Germany. As Riehl says: "The Franks have made the ground on the banks of the Middle and Lower Rhine and in the Palatinate more fruitful than any other German soil."

There is a strange resemblance in this respect between the farmers of Lancaster county and the Palatinate. Both have made their farms the finest in their respective countries; both are rich and flourishing; both grow even the same crops, for tobacco is to-day the chief element of wealth in the Palatinate as well as in Lancaster county. Nay, both are alike in that the richest farms belong to the Mennonites; as Riehl says of the Palatinate, so we can say of Pennsylvania, "*Wo der Pflug durch Goldene Auen geht, da schlägt auch der Mennonite sein Bethaus auf.*" So much

for the ethnical elements of the Pennsylvania Germans in general. And now a closing word concerning that branch of them who first came to Lancaster county.

We have met to-day to celebrate the coming of our ancestors from Switzerland to this country, two hundred years ago. Let every man who is descended from these ancient Swiss be proud of his ancestral fatherland. What more beautiful country can you find in the world than this land of freedom and of beauty, with its snow-covered Alps piercing the blue sky; with its rivers of ice and its vast fields of snow?

Where the white mists forever
Are spread and upfurled,
In the stir of the forces
Whence issued the world.

What lover of freedom is there whose heart does not thrill at the name of Arnold Winkelried and William Tell? They are long since dead, but their memory remains a treasure and an inspiration in the hearts of their countrymen to-day. As the poet sings:

The patriot Three that met of yore
Beneath the midnight sky,
And leagued their hearts on the Grütli
shore,
In the name of liberty!
How silently they sleep
Amidst the hills they freed.
But their rest is only deep,
Till their country's hour of need,
For the Kühreihen's notes must never
sound
In a land that wears the chain,
And the vines on Freedom's holy
ground
Untrampled must remain!
And the yellow harvests wave
For no stranger's hand to reap,
While within their silent cave
The men of Grütli sleep.

And shall we not keep in like grateful remembrance those lovers of religious liberty, who rather than give up their freedom of conscience left the hills and valleys of their native Switzerland, and, crossing the ocean,

settled in this place two hundred years ago? What sternness of conscience, what courage and strength it required to do this, is hard for us to understand. To leave the lovely valley of the Emmenthal, with its green fields and flourishing hamlets, or the shores of Lake Zurich, stretching like a continuous garden on both sides of the lake, to go to an unknown land, a wilderness unbroken, whose only inhabitants were the savage red men; what can you and I know of such courage as this? Many a time as I have walked through the Emmenthal, or sailed along the shores of Lake Zurich, I have thought to myself, "how could these ancestors of mine leave these wonderful scenes for the dangers and uncertainties of the new world!"

Yes, let us glory in our ancestral fatherland; let us glory in such men as Tell and Winkelried; but let us still more glory in our ancestors, the Herrs, the Kendigs, the Groffs and all the rest, who gave up all for freedom to serve God in their own way, and according to their own conscience.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence, and in fear;
They shook the depth of the desert gloom
With hymns of lofty cheer.

Amidst the storm they sang:
Till the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free.

There were men with hoary hair
Amidst that pilgrim band;
Why had they come to wither there,
Away from childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas? The spoils of war?
 No—"twas a faith's pure shrine.
 Yes, call that holy ground,
 Which first their brave feet trod!
 They left unstained what here they
 found.—

Freedom to worship God.

At the conclusion of Prof. Kuhns' address Dr. Apple pronounced the benediction and the audience dispersed.

After adjournment of the meeting in the Court House many of the visitors and the committee on the celebration and other invited guests were entertained at the Hamilton Club by Mr. Hensel.

MEMORIAL VERSES.

Among the most interesting of the exercises of the day were the poems of Lloyd Mifflin and Mrs. Mary N. Robinson. They are as follows:

THE PIONEER OF PEACE.

THE MENNONITE FARMER, LANCASTER COUNTY, PA., 1710-1910.

Like some grave Patriarch of old he stands
 Among the sheaves—far from the town's embroil—
 Bearded and gray, true sovereign of the soil;
 A later Boaz, at whose wise commands
 The harvest turns to gold. Lord of wide lands—
 Mellowed by cycles of unending moil—
 He typifies the dignity of toil,
 As earth attests the power of his hands.

Driven by persecution to our shore,*
 A man of peace and Christian toler-

* "They were in good spirits, even in their sorrow, although all their possessions had been taken from them. There were among them one preacher and two teachers. They were a very sturdy people by nature, who could endure hardships, with long, untrimmed beards, with plain clothes and heavy shoes shod with heavy iron and large nails. They were very zealous in serving God with prayer, reading and in other ways. They were very simple in their bearing, like lambs and doves." —Mueller's description of the early Palatinate Exiles, citing the Dutch Mennanite Minister, Hendrick Laurens, in 1710.

ance rare,
With tranquil faith he thro' life's
tumult goes,
Nor ever turns the needy from his
door;
While thro' the years of patient work
and prayer
He makes the valleys blossom as
the rose.
—Lloyd Mifflin.
Norwood August, 1910.

THE PEQUEA PILGRIMS.

"They have hitherto behaved themselves well and have generally so good a character for Honesty and Industry as to deserve the esteem of this Government and a mark of its regard for them."—*Gov. Gordon's Message to the Assembly, 1729.*

Pursued, despised and rejected,
Tormented, harassed by men,
To every trial subjected
They fled to this land of Penn!
Some had died in the scorching fire—
The sword and the ax had known;
For the mercy they showed to others
Was never unto them shown.

Afar from their homes and their
kindred
They came from their native soil,
For the sake of religious freedom
These sturdy sons of toil!
They risked their lives on the ocean;
They feared neither storm nor wave;
For they knew that the God of their
fathers
Was mighty and strong to save.

Where the waters of Pequea murmur
'Neath shade of the wild grape vine
Safe from all persecution
They came here, each Palatine!
They built each an humble dwelling,
They planted these fertile fields,
And the land to them, responding,
Its noblest harvest yields.
Not only the freedom of worship
They found 'neath our Western skies;
Not only the homes of their people
They saw through their labors rise!
But "the garden spot" of our country
Through them on this tract had
birth!
And our County sprang into being
The fairest land on the earth!

They "bullded better than they
knew"—
These pioneers of yore,
Who brought with their stern father's
thrift
The simple garb they wore.
So—on this spot where once they stood
We place this stone, to show,
Where dwelt the men who settled here
Two centuries ago!

—Mary N. Robinson.

The Souvenir Programme.

Very elaborate and interesting souvenir programmes were printed for the occasion. They contain the letter of the emigrant Mennonites to their brethren in Europe, memorial verses on "The Pequea Pilgrims," by Mrs. Mary N. Robinson; "The Pioneer of Peace," an ode written for the day by Lloyd Mifflin; a map of the original tract; the Declaration of the Mennonites against slavery; the chronology of the first settlement and cuts of the ancient houses. The programme is printed in yellow and white, the Pennsylvania-German colors, and the very attractive cover was designed and drawn by Miss Martha M. Bowman, of this city.

LETTERS OF REGRET.

To the hundreds of invitations sent by the Bi-Centenary Committee to distinguished citizens in other places and to sons of Lancaster who have risen to fame since leaving their native heath came many replies, expressing the deepest regret and extending congratulations to the Historical Society and to Lancaster county on its notable celebration. Below are reproduced several letters in full and brief abstracts from others:

From W. D. Howells, Dean of American Letters.

"Grosvenor Hotel,
"London, S. W., Aug. 9, 1910.

"Dear Sir: I thank you for your letter and its interesting enclosures My mother's mother was of pure Pennsylvania German stock—the Docks, of Harrisburg, well-known through the Biglers, and through Miss Maria Dock, the forestress, and Dr. George Dock, lately of Ann Arbor.... I wish I could come to your celebra-

tion, but I can only thank you for your proffered hospitality.

"Yours sincerely,

"W. D. HOWELLS.

"W. U. Hensel, Esq."

Hon. James M. Beck, the distinguished lawyer of New York, and a grandson of the venerable John Beck, the famous schoolmaster of Lititz, wrote to the committee expressing his regrets that professional engagements prevented him from attending the celebration.

Professor John L. Shroy, a native of Strasburg, who has written considerable verse associated with the famous "tract," and who is now a professor in the public schools of Philadelphia, expressed his great regret at being unable to attend. His great-great-grandmother was a daughter of Kuendig, one of the original settlers.

Rev. Dr. Henry C. McCook, of the famous "fighting McCook" family, a noted Presbyterian divine and President of the Presbyterian Historical Society, wrote that only advanced years and uncertain health prevented him from attending in person. He extended the congratulations of his society and its wide constituency, and in his letter said: "Lancaster county has been a fertile seed, and of some of the most worthy influences and individuals that have helped to benefit and ennable our State and country. I met these and learned to value and love them in my boyhood home in Eastern Ohio. The Mennonites especially have been a savory and wholesome element in our communities, wherever they have gone. All good citizens, of whatever faith or creed, have reason to join in congratulations that such a strong and morally healthful influence has survived the stress and changes of two hun-

dred years in this strenuous age and land."

On behalf of the American Jewish Historical Society, from its offices in New York, Secretary Albert M. Friedenberg writes: "We send you greetings on the auspicious event. None of our officers may be present; but it is our earnest hope that your commemoration will be all that you have planned in this direction."

James D. Law, the Scotch poet, writes from Cloverhook, Roxboro: "Fortunate, indeed, are the native-born to an earthly Paradise like Pennsylvania's County Palatine—the capstone of the Keystone State—and good sense do the strangers show that tarry within your gates."

Hon. Alton B. Parker, Democratic nominee for President in 1904, expressed great regret that an engagement to make some speeches in Maine this week prevented him from coming.

Hon. George F. Baer, President of the Philadelphia and Reading Railway Company, and of the Board of Trustees of Franklin and Marshall College, sent his friendly greetings.

Professor C. Henry Smith, historian of the Mennonites in America, and professor in Goshen College, Indiana, wrote: "I am very glad to hear of the celebration. The Historical Society deserves great credit for the movement."

Hon. George F. Parker, ex-United States Consul to Birmingham, England, wrote that thirty years' association with the people and endearment for the scenes of Lancaster county impel him to break serious business engagements to participate.

Harry S. McCartney, a prominent lawyer of Chicago, formerly a resi-

dent of Strasburg, wrote to the committee as follows:

"I am exceedingly sorry that I cannot be present. These occasions of home-coming and celebrations of old settlements, etc., are especially attractive to me. I often played in the oldest edifice in the county when a boy, and my uncle David Huber's farm partly surrounds the church-yard in which the old grave of Hans Herr is located."

The newly-organized Susquehanna County Historical Society sent greetings from Dimock, Pa., through its President, Francis R. Cope.

Dr. S. B. Hartman, the millionaire farmer, and maker of "Peruna," sent his regrets and good wishes from Columbus, Ohio.

E. K. Martin, now of Yonkers, N. Y., formerly of Lancaster, and who, it will be remembered, was one of the earliest of the later-day writers and orators to exploit the virtues of the Mennonite population, wrote to the Chairman of the Committee on Invitation as follows:

"Your kind letter inviting me to take part in perpetuating the work of the founders of Lancaster county, and the makers of its early history, has appealed to me as nothing else has in the years that I have been out of its borders. For when we were young men together, as you well know, these were some of the many thoughts that waked our patriotic enthusiasm. But I am here on serious business, my own health, and a good physician has passed a severe sentence. Will you give all my friends in old Lancaster my kind greeting and tell them how sorry I am not to be with you."

Hon. G. A. Endlich, President Judge of the Berks County Court, wrote that only the obligation to

hear an argument list of over seventy cases prevented him from attending; "how much to my eternal regret I need not tell you."

FINANCIAL REPORT.

A sub-committee of your committee, appointed to finance the celebration, assumed the responsibility of preparing and printing souvenir programmes without expense to the Society, and succeeded in disposing of sufficient numbers of it to pay the costs of an edition of fifteen hundred, so that that item is balanced in the report of the committee. Their receipts and expenditures were as follows:

EXPENDITURES:

Miss Clark, postage.....	\$ 8.41
The New Era Printing Company, printing circular letters, etc..	13.00
L. B. Herr, postal cards.....	.75
Huber and Lollar, police.....	6.00
Aldus Zittle, stone.....	12.00
D. F. Magee, postage.....	4.68
John H. Myers, lifting, trans- porting, placing stone, etc...	90.97
Conestoga Paper Company, en- velopes	8.25
Traveling expenses of invited guests	30.00
Freight on plate	1.32
Hood for stone	2.00
Postage stamps	9.50
W. Y. Haldy, work on stone...	98.76
The New Era Printing Company, printing plates of tablet....	3.25
Conestoga Traction Company, hauling stone	10.00
Memorial Bronze Company, memorial tablet	40.00
Printing of souvenir pro- grammes, plates, etc.....	75.00
Total	\$413.89

RECEIPTS.

From sale of programmes.....	\$ 75.00
Voluntary contributions.....	338 14
Total	\$413.14

CONTRIBUTORS.

The following persons contributed to the expenses of the celebration:

George Steinman, H. Frank Eshle-

man, W. U. Hensel, R. M. Reilly, F. R. Diffenderffer, A. B. Hassler, S. D. Bausman, E. T. Fraim, A. K. Hostetter, George Hoffman, J. Hay Brown, W. W. Griest, Charles I. Landis, J. G. Homsher, E. G. Smith, William Riddle, L. B. Herr, S. Clay Miller, J. W. B. Bausman, B. C. Atlee, J. P. Brene- man, Paul Heine, I. H. Weaver, George Crane, C. R. Herr, John A. Coyle, J. Aldus Herr, A. F. Hostetter, W. Y. Haldy, John E. Snyder, D. H. Landis, J. W. Meminger.

The committee is indebted to Mr. E. T. Fraim, W. U. Hensel, A. F. Hostetter, A. C. Bruner, and others for their entertainment of invited guests and speakers of the occasion.

All of the above is respectfully reported by your committee as their execution of the task delegated to them by this society.

Reported October 7, 1910.

F. R. DIFFENDERFFER,
Chairman;
H. FRANK ESHLEMAN,
Secretary;
W. U. HENSEL,
C. L. LANDIS,
MISS M. B. CLARK,
W. RIDDELL,
MRS. M. N. ROBINSON,
A. K. HOSTETTER,
J. A. COYLE,
A. F. HOSTETTER,
L. B. HERR,
B. C. ATLEE,
MISS A. NEVIN,
H. L. RAUB,
D. F. MAGEE,
GEO. STEINMAN, ex off.
Members of Committee.

Minutes of October Meeting.

Lancaster, Pa., Oct. 7, 1910.

The Lancaster County Historical Society held its regular monthly meeting this evening in the Smith Free Library Building. There was a very encouraging attendance of the members. President Steinman was in the chair.

Librarian Steigerwalt announced the following donations and publications received since the previous meeting: A Book of Poems, "The Poor But Honest Soldier," 1813, from Miss Ida V. Lipp; Proceedings of the Pennsylvania Federation of Historical Societies, January, 1910; American Catholic Historical Society, December, 1909; publication of Lebanon County Historical Society, April, 1910; Constitution and Register of Members of General Society of War of 1812; Annals of Iowa, April, 1910; pamphlet of North Carolina Historical Society, 1910; Bulletin New York Public Library, September, 1910; Fourteenth Annual Report Carnegie Public Library, Pittsburg, 1910; Annual Report Grand Rapids Public Library, from Samuel H. Ranck; Geological Survey of Canada, 1896-1900; Report of New York State Museum, 1900; Papers Read Before Historical Society of Frankford, 1910; Proceedings American Philosophical Society, 1910; old map of Lancaster county, from B. S. Schindle; Annual Report American Historical Associations, from the Smithsonian Institution; post cards, tobacco raised by Eliza Gochnauer (aged 92), of Bamford, and dismantled zinc furnaces, Bamford, from D. B. Landis; programme of Jap-

anese operetta, "Princess Chrysanthemum," given by the Stevens Girls' High School, June 4, 1909; Child's Prayer Book, 1832; Twenty-third Annual Report Inter-State Commerce Commission; a Penn deed, handsomely framed, from W. U. Hensel.

There has been a very large increase in membership in the society. Seven applications were received this evening, as follows: Mrs. H. L. Raub, city; Mrs. D. H. Landis, Windom; George R. Oberholtzer, Erie, Pa.; Horace Engle, Roanoke, Va.; H. L. Simon, city; Mrs. John Witmer Hopper, city; George N. Reynolds, city.

The following persons proposed at a previous meeting were elected members: Luther Willig, Dr. D. Sherman Smith, Mrs. D. Sherman Smith, Dr. F. A. Achey, A. B. Hess, this city; Hon. J. G. Homsher, Strasburg, and Hon. D. W. Graybill, East Petersburg.

The report of the Executive Committee, read by Secretary Hollinger, was as follows:

At a meeting of the Executive Committee of the Lancaster County Historical Society the offer of a number of old Lancaster parchments, owned by Judge Shippen, was accepted from Miss Anna M. Weaver. A motion was adopted to publish in the society's pamphlet the article on "Michael Witman, Loyalist." As Mr. Steigerwalt, the librarian, is unable to look after the affairs of his office, Miss Lottie M. Bausman was elected as his assistant. A motion was adopted authorizing the secretary to negotiate with The New Era for the purchase of the cut of the Bi-Centenary Memorial boulder.

On motion, the report was accepted.

Secretary Hollinger read a letter from Mr. Heilman, Secretary of the Federation of State Historical Societies, in which he extended congratu-

lations to the local society for the most excellent work it has been doing along true historical lines. The Lancaster society's report in the proceedings of the State Federation surpasses nearly all her sister societies.

The report of the committee which had charge of the recent Bi-Centenary exercises at the Brick Church presented a report through the secretary, Mr. H. Frank Eshleman. It covered the full proceedings of the notable event.

The committee and Mr. Eshleman were extended a vote of thanks for their work ,and thanks were also extended to those who contributed to the expenses of the event.

A vote of thanks was also extended to Miss Mary Bowman, of this city, who designed the cover of the souvenir of the Bi-Centenary. It was a most creditable piece of work, which has been most favorably commented upon.

On motion, it was ordered that the treasurer pay Mrs. Mott, the house-keeper of the Smith building, \$5 for her services.

President Steinman was ordered to secure a drop light for the society, to be used on the presiding officer's table.

A brief paper on the Holland Land Company's effort to make maple sugar in this country in the eighteenth century was read by Mr. Hollinger. It was ordered to be published.

Adjourned.

APPENDIX

ADDRESS DELIVERED SEPT. 8,
1910, AT THE BI-CENTENNIAL
CELEBRATION OF LANCASTER
COUNTY'S FIRST SETTLE-
MENT BY H. FRANK
ESHLEMAN.

Lancaster county was conceived in Godliness and honest toil. Her foundation was laid upon the two great bedrocks of religion and agriculture. Uppermost in the minds of her earliest pioneers were these two noble activities. To practice these, they came to the virgin forests of the Pequea and of the Conestoga 200 years ago. And these virtues are our best possessions to-day. Exponent of free religion and fertile farms then, this county has remained their most vigorous nursery in America, ever since—their most thriving center through two centuries.

1.—The Religious Meaning.

What has been the religious meaning of our 200 years? Religious fervor, transplanted here, flowered out into religious freedom—religious love, ripened into religious liberty. Bruised by the barbarous iron heel of an arrogant state church—filled with the horrors of religious bigotry—satiate with, and stung by the memory of the traditions and trials and turmoils and torments and the tortures, suffered by themselves and their ancestors for centuries, for conscience sake, these pious pioneers would not deny to any other soul, an equal freedom with their own, to worship God. And thus all creeds took root, at once, and flourished here. An English visitor to our country in its infancy in 1744 wrote,

"The religious that prevail here are hardly to be numbered" (An. Susq., p. 344).

The Mennonites planted their religion here in 1710—the Presbyterians, Quakers and Episcopalian theirs in 1719—the Reformed theirs in 1722 at Heller's—the Ephrata Dunkers, theirs in 1726—the Amish, theirs before 1730—the Lutherans, theirs in 1733—the Catholics, theirs in 1740—(9 L., 213 et. seq.)—the Jews, theirs in 1742, (3 L., 165)—the Moravians, theirs the same year (9 L., 226)—Dunkards and Baptists, theirs equally early as most these—the Methodists, theirs some time afterwards—the United Brethren, the Reformed Mennonites, the Evangelical, United Evangelical, the Church of God, the Swedenborgen, and a score of others, theirs in quick succession, until in modern times three dozen different creeds flourish here. And all, from the beginning, prospered and now prosper in peace and harmony together.

From first to last, ours have been a reverential, religious people. And thus to-day within this county's confines there is a higher percentage of communicants than in any other section of America and a far greater number of active religious creeds and sects than in any other equal area on the face of the earth. While in our country as a whole, about one-third of the population are churchmen—in this county the proportion is nearly half. While in all America there are 186 religious denominations, Lancaster county alone has 35 of them (U. S. Bulletin of Religions, 1906). Those whose views did not and do not now coincide with the creeds of established churches quickly and freely invented and now invent creeds of their own—deeply religious, their religious craving must be satisfied. Thus practically all here, "belong to church."

From their earliest days the religious forces of this county have made themselves a center of Gospel

radiation to other fields—a mother-land of church power and influence throughout wide regions. The Mennonites quickly spread their faith and creed across the Susquehanna into the Cumberland and down the Shenandoah; and before the Revolution established the Virginia church. In the early days of the nineteenth century, from this county they went and planted their standard in Ohio, Indiana and Illinois and over wide fields in Canada; and after the Civil War, established their phase of the doctrine of peace in Kansas and the West.

The Presbyterians of Donegal early carried the Gospel beyond the Alleghenies—the Presbyterians of Octaro planted their banners in Catholic Maryland—the Presbyterians of Pequea flanked out to Leacock and Little Britain and became the field where Rev. Robert Smith in his 42 years of preaching and teaching became the theological giant and the first great peer of Presbyterianism in this region of America. Through Robert Smith, "Old Pequea" sent forth a score of Presbyterian preachers, east and west, among them Waddell, McMillan and the junior Smiths, who also preached and taught and developed religious schools and laid the foundations of Jefferson, Sydney, Union and Princeton Colleges, (9 L., 252).

The Reformed and Lutherans, long before the Revolution founded different German religious schools, made scores of ministers and by that means laid the foundation on which to erect, at the close of that war, Franklin, and later Marshall College, the busy breeder of a yearly score or two of powerful preachers throughout more than a century, bringing the bread of life to thousands throughout Eastern America.

The Moravians missionized whites and Indians alike from the earliest days. Other churches also flung out their powers far and wide beyond the county. Thus through all her history Lancaster county has stood

in conspicuous pre-eminence for religious activity and earnestness—religious radiation and energy.

Of religious Lancaster county as a whole we may observe that, the great body of its Christians were and are today believers in the literal meaning of the Bible; accept in simplicity its humble, homely teachings and give no ear to the "new thought," the higher criticism or the higher cults and culture. They have never tried to explain away the Gospel or make a pleasant or only probable Hell.

Again observe that practically the whole of our people are still wedded to the belief not only that religion is part of the common law of the land, but that God ought to be in all our political constitutions and that belief in the Savior ought to be one of the qualifications in all who hold public office and discharge public trusts as in the ancient times of Penn. It is not the law to-day. But Lancaster county would vote that it should be the law, seeing the onslaught made against the Gospel in the schools and the lowering by the law of the religious qualifications, in those to whom the people delegate high trusts.

And again observe, in all our numerous religious sects that while Lutherans, Reformed, Catholics, Mennonites were enemies of one another in Switzerland and Germany and some of them delighted in the blood and torture of others there, the moment they landed here they all dwelt in peace and ever since have so dwelt. Toleration rules on every hand; and its brightening dawn, apace is growing toward the coming rising sun-burst of a universal church.

Then, too, a great tenet of our early pioneers was that religion should be free from any sort of governmental interference—that church must be separate from state. So determined were they in this that they even held for a time that a true churchman may not take part in affairs of

state. They had seen and felt the horrors of the state favoring one church and punishing another and they would have none of it. They would not agree that any but God should be obeyed in religious affairs. This belief they have held through nearly 400 years, from the time their remote ancestors in Switzerland in 1532 asserted it against the government, 250 years before the doctrine appeared in our Federal and State Constitutions. (Ernst Muller's *Bernischen Taufer*, p. 34).

Finally meditate upon the marvel that the despised doctrine of non-resistance, a corner stone of the belief of four great rural Lancaster county churches, for centuries thought to be a doctrine 100 years behind the times, is now recognized as an ideal 50 years ahead of the times and the glorious goal toward which all the giant nations of our world are bending their most conscientious and anxious energies to-day.

Such is the religious meaning of Lancaster county's history.

2.—The Agricultural Meaning.

Our country has held on to agriculture. The first settlers did not take up little lots or gardens and cultivate them; they took up great tracts and made them huge gardens—a community of them took up whole valleys—they made the horizon their boundary line. The Swiss and Germans quickly took up the good land of Lancaster county—the Irish-Scotch were too busy holding the frontier and holding office. In the first four years 60,000 acres or nearly 100 square miles of land were surveyed for applicants on the Pequea and the Conestoga (Taylor Papers, 3,323); and in 1719 before the end of ten years the proprietary surveyors reported that there was very little land left on Conestoga and Pequea (Do. 2,920 and 2,932). Swiss and Germans came to the Lancaster regions thick and fast. By 1724 there were over 1,200 in the Conestoga section alone, (9 L.,

151). So many of these transforming farmers came here that by 1718 the Quaker authorities at Philadelphia were jealous and fearful of them overwhelming all others and carrying the province away from England and putting it under the dominion of the German empire (2 V., 217 and 220).

Our county for about 150 years has been known as the garden spot of America. Eighty odd years ago a careful writer declared that this county was even then "proverbial in Pennsylvania for fertility of soil and excellence of tillage," (4 H., p. 50). All thanks to the careful early German farmer.

Agricultural development by 1781 had brought the assessed value of Lancaster county about \$700,000 (2 H., 78), to \$6,700,000 in 1814, (2 H., 12), and to \$28,700,000 (Gord. Gaz.) in 1830, or double that of Bucks county, more than double that of Chester, three times that of Montgomery or four times that of York at the same time (Do.). It was valued that year at one-sixth of all Pennsylvania exclusive of Philadelphia, at over one-half of all the state west of the Susquehanna and was equal to all of the state west of that river, excepting York, Adams, Huntingdon, Fayette, Westmoreland and Washington counties (Do.). And finally in 1830 Lancaster county having one-fiftieth of the area of Pennsylvania, and one-sixteenth of the population (excluding Philadelphia) had one-sixth of the wealth of the entire state omitting Philadelphia (Do.). This wealth was largely cultivated land and this is largely true to-day. Therefore, our imperial county, through all this time has been supreme mistress of agriculture in America, excelling all other counties to-day in that particular.

In her agricultural crops and dairy products in our modern day this county holds the banner, standing first in amount and variety in all America with an annual value of over \$17,000,000, of which her tobacco is worth over three million dollars,

her corn four millions and her wheat nearly half as much. And this monumental year of 1910 her crop is nearly \$20,000,000 on her \$73,250,000 rural land and live stock valuation; a gross income of 27 per cent. (Assessment for 1910). Her produce market is the most famous in any rural section of our nation and has been so since the days of Witham Marshe in 1744. Her cattle market ranks next only to those of Baltimore, Philadelphia, Buffalo and New York in all Eastern United States.

Our county stands for ownership of farms as against the tenant system. This alone will maintain the dignity of farming. Yet that love of the native acres of our childhood, that patriotism for the homestead, has lately suffered here in common with the general trend of agrarian tenancy, so general in the South and so growing in the West. We are far behind New England farmers in their tenacious hold and their happy holding upon, and their loving hope for the land upon which they were born and upon whose bosom they expect to die. But nowhere, in the New England or any other section have we stronger love of and fidelity to the ancestral home than here on this remarkable ten square miles of land making up the original settlement, which we celebrate to-day. And this ancient patrimony of the pioneers belting five miles across two townships, sending from one side of its civilization a blazing beam of advice and example to-day like a mighty search light to us on the other side across 200 years of experience, of toil and of progress, should renew in us our love and determination to hold, possess and pass on to our line and kin, the acres that come to us from goodly Godly ancestors.

Three-fifths of our farms in Lancaster county are yet farmed by the owners who live on them. This still ranks higher than in the central states where more than half of the farms are in tenants' hands, or in

the South where less than one-third of them are farmed by owners. When the West and South shall be as old as Lancaster county, at the rate tenants are now taking hold in those states, they will not be able to show a record of nearly two-thirds of their farms operated by the owners as we do now. But while our county has a large percentage of her farms in tenants' hands, it wisely has only 12 per cent. rented out to tenants for money rent, who pay the rent and then frequently ruin the farm by robbing it; while the counties of Berks and Bucks and Chester and Montgomery and Delaware have respectively 16, 18, 22, 28 and 36 per cent. of their farms let out on money rent--the system that gives the tenant no incentive to stay very long on a farm and care for it and keep it up; but rather to rob it and go—"to skin it and skip." (Census of 1900).

As to tenant farming, our county stands for that more provident system of tenancies (or in many cases only employment of a manager) on shares, thus giving the owner voice in the control and care of the farm and the tenant an incentive to remain upon it for a term of years and keep or build it up.

For this our county has stood in agriculture. And from the early days of the last century until a decade or two ago the ideal of the patriarch farmer was to secure a farm for each of his boys to live and work and spend their lives upon; and marry his daughters to sons of other farmers who had the same purposes for their boys.

3. The Patriotic Meaning.

Lancaster county's patriotism, through 200 years can only be understood, its meaning can only be known after thorough study — its quality can only be appreciated when the deeper springs of human action are explored.

In the earliest days family was its unit—the large family its charm, and

glory—the home community its ultimate object. Family love was its center—community love its circumference. The pious pioneer Teutons loved the family, the community—they loved the land whereon the family, the community dwelt. They would not be tenants on that beloved land—they would own the land. And they did. Their patriotism was devotion to their families, faith and honesty among neighbors—duty towards rulers—to Caesar what was Caesar's and to God what was God's. They believed that these ideals sincerely lived were better patriotism than wild, extravagant and often empty public eulogies on the flag, by those who froth and foam and shout, but who are not fit for a political trust, who would take advantage of a neighbor or cheat the public. And they were right.

National glory did not appeal to our pioneers. "Our Country" to them was:

"The little world of sights and sounds,

Whose girdle was the parish bounds."

But they were not disloyal. Not that they loved Mother Britain or even Pennsylvania less, but Pequea and Conestoga more. That was the keynote character of their patriotism. They did not fight in war; but they never shirked a tax. They never builded forts nor entered armies; but they furnished the strongest sinews a state can use in war—great granaries of food; and they provided the guarantees of a people's prosperity in peace—bounteous material wealth and strength and resource. And while the Swiss and German and Quaker farmers plowed, the gallant Scotchman stood armored on the frontier and protected the homes and herds of the valleys. That was his patriotism.

But neither the German, Swiss, Scotch nor English sons of Lancaster county were wanting in national spirit and patriotism when the needs of the English empire, their nation, demanded it, even though it was only the adopted and not the

native nation of the Swiss and Germans. When Spain and France began to war on Mother England, the valley of the Conestoga was the first spot in the province to rouse herself; and in 1744 raise and officer a company of soldiers to defend against the French. In Earltown, in the heart of a German settlement, Thomas Edwards this year was captain to raise the first company of associators (5th A-1-3). Of the 400 men demanded by the king from Pennsylvania in 1746 to join in reducing the French in Canada, Lancaster county led all other sections in numbers (Do. 6 to 16). In the associators of 1748 when our county had less than 4,000 men (5 H., 115) two regiments with a total of 33 companies organized themselves for the defense of home and of Britain (5th A-1-22 & 25), a mass of perhaps 2,000 associators. In the French and Indian wars, beginning in 1754 when there were perhaps 4,500 men in the county (5 H., 115), she furnished thirteen companies and their company and regimental officers (5th A-1-57); and also scores of teams and hundreds of wagon loads of provisions. During the Revolutionary war when there were about 5,500 men in the county (4 H., 12), there were 30 companies of soldiers, large numbers of whom saw service and most of whom volunteered in the beginning of the war —about 2,500 men (E & E, 33-69); and the first life given in battle for independence by Pennsylvania was that of William Smith, of Lancaster county (Do., 40). And in the Civil war this county furnished about 12,000 soldiers to help to teach the world that a republic cannot be dismembered and that a slave was not a chattel, but that God also “breathed into his nostrils the breath of life and he became a living soul.”

Going back again to the Revolutionary war, no more numerous or enthusiastic meetings were held anywhere than in our county, against British barbarity, which stirred Lancaster county patriotism to its bot-

tom. All shades of feeling were represented here; the meaning of the Revolution was studied by all and in all its aspects.

All must admit that in its character and essence the war for Independence was insurrection, rebellion, secession; but it was justified by the abuse and tyranny of the British government. Thus it was not treason, because Britain declared us outlaws and public enemies, and herself thereby broke the compact which bound us to her as part of the nation. This view the leaders for independence held. But there were other views. Independence thus, was early, the hope of some, the dream of many and the fear and regret of others.

Allegiance to government also wore a different hue to different elements of our country in the time of the Revolutionary war. Each was attracted by his own particular favorite part of the spectrum. In that spectrum the important tint to one class was the purple of royalty and empire—to another class, the blue of truth and loyalty to the established government; while to others the warm enthusiastic red of freedom and independence appealed.

The German's sense of duty long prevented many of his race from rising in rebellion against the established government. Though he was not native born, but only an adopted son of the British empire, he felt that she had accepted him on the honor of his promised allegiance; and he stood by her while her own native Scotch and English sons—scions of a race for hundreds of years, bred and taught under her laws, protected by her majestic arm, bone of her bone and flesh of her flesh—were waging a war of rebellion and secession against her throne. The German believed that "the powers that be, are ordained of God" (Rom., 13-1). He knew that in the French and Indian war he was fighting his government's enemies; but in the Revolutionary war he must fight against his own adopted government.

But we are considering Lancaster county's patriotism as a whole. Thus considered she did notable and noble services in the cause of independence. We have stated the number of soldiers she lent to the cause.

One of the first pledges which thousands of our county's citizens approved and subscribed to, right after Lexington was the pledge, "We do most solemnly agree and associate under the deepest sense of our duty to God and country, ourselves and our posterity—to defend and protect the religious and civil rights of this and our sister colonies, with our lives and our fortunes against any power to deprive us of them."

Lancaster county companies were among the first in the field. They took part in the Long Island campaign—in New York and in New Jersey and in the battles of Brandywine, Germantown and Monmouth.

July 11, 1775, our county furnished two companies of expert riflemen out of nine in the entire province (E. & E., 39) and they joined Washington at Cambridge. She sent a company up the Kennebec to Canada (Do., 40 & 41)—a company in the Pennsylvania line with Wayne to Georgia (Do.)—She sent the Lancaster Rifle company under Captain Ross to Cambridge—in addition to Smith and Ross' companies she had Hamilton and Henry Miller's companies at Battle of Long Island (Do., 47)—she had five companies in Colonel De Haas' Battalion (Do., 48)—she had one company, that of Captain Brisbon of Leacock in the second battalion under Colonel Arthur St. Clair, who saw service at Three Rivers, Crown Point and Ticonderoga (Do., 49)—she had Captain Hubley's company in the Third regiment under Col. Shee, who fought in the Battle of Long Island and were largely taken prisoners at Fort Washington.

When the "Flying Camp" of 10,000 men was ordered raised and 13,800 militia from New York, Pennsylvania and Maryland—in a meeting at Lan-

caster, eleven battalions of associations were raised in our county. Our county also furnished two companies amounting to 200 men in Samuel Atlee's Musketry battalion (Do., 54). It furnished Grubb's Lancaster county company of about 100 men in Miles' regiment (Do., 54) and many men in two more companies of the regiment, a fair number of whom were Germans. These were in the battles of Marcus Hook and Long Island. It furnished one company of the German regiment made up of four Pennsylvania companies and four Maryland companies. It furnished the Lancaster county Independent company to guard prisoners, (Do., 56). In the 10th regiment we had Captain Weaver's company, (Do., 56). In the 12th regiment we had two companies under Captains Chambers and Herbert, (Do., 57). And in the New 11th regiment Lancaster county had one company (Do., 58). This, as we have said before, aggregates 30 companies, making 2,000 to 2,500 men, or over one-third of the men of the county at that time.

In the Civil war not less than 12,000 Lancaster county men enlisted, in the cause of preserving the Union and destroying slavery—and German, English, Irish, Scotch and all won equal glory.

But the patriotism of peace is more beautiful than the patriotism of war, and in this patriotism our country has no superior on earth. It is shown in its love of the land itself whereon we were reared and how we care for and cultivate it—how we stick to it and refuse to roam to other spheres. It is shown in the sense of duty to the home township and the home county; and the willingness to discharge that duty faithfully. It is a patriotism bred of justice and not of jingoism—animated by justice, and fed and nurtured by justice.

4.—The Political Meaning.

In its infant years this county always stood politically with the country party of the province and against

the proprietary or city party. Our earliest county politics, too, largely followed the cleavage of nationality, the alignment being Germans and Quakers against Scotch Irish and English. This remained true a hundred years. Scotch and English signed the petition for the erection of the county and the two petitions opposing it were, likely, almost entirely signed by Germans.

In the beginning the Germans took very little political interest in the county affairs. They were not naturalized and at first did not care to be naturalized. But a little later they became very active. In 1732 a body of them were charged with disloyalty to the county and with a friendliness toward an invasion by Maryland.

A few years later no party could have been more politically patriotic to our county than they. They were a power in politics then.

In 1737 by their help the highest successful candidate for the Assembly here received 755 votes. (A. W. M., October 6, 1737), and in 1738 he received 1,016 votes. (Do., October 5, 1739). Our Germans joined forces with the Quakers about this time (4 St. L., 471) and stood firmly with them for years against the Scotch Irish and English. With the Quakers they formed the anti-war party against Governor Thomas and they polled a majority vote here in 1739 (A. W. M., October 4, 1739). In 1742 they threw all their strength into the field and helped the Quakers to defeat Governor Thomas' new war party in this county by a vote of 1,480 to 362 (Penna. Gaz., October 7, 1742). And in 1749 the Germans of this county, under the leadership of Christian Herr, assisted by the Quakers, entirely controlled the election that fall, (4 V., 122); and they were so zealous in exercising the franchise as to succeed in getting 2,300 tickets in the ballot box, though during the day there were not over 1,000 different voters at the polls, according to witnesses. This "repeating," however, many witnesses also denied. But while they took this interest in politics they could

not or did not desire to hold office themselves during some years to come, except certain township offices.

Then came on the French and Indian wars and party politics was forgotten. When peace was restored political feeling against the proprietary grew stronger in Lancaster county. Then came on the Stamp act, the Boston Port bill and the preliminaries of the Revolutionary war and this again made political partisan matters unimportant.

When party lines reappeared in Lancaster county at the close of the Revolutionary war, those lately most zealous in the war, having extravagant notions of and hopes for unrestrained liberty, and detesting federal interference with local or state affairs as a tyranny like that of England, whose galling bonds they had just broken, gradually gathered into one political party; and those who were conservative, who feared that the new liberty might insidiously lead to license and disintegration, unless restrained by strong central federal power, gravitated into an opposite party. And these two political views were held in our county throughout the years of the Confederation during the period of adopting the National Constitution and during a decade afterwards.

These reasons have made it a political paradox in our county that the element in it, which to-day largely take no part in politics, one hundred and twenty-five years ago, by taking an active part, made the county, first a Federal, then an Anti-Masonic, then a Whig, and ever since a Republican stronghold. The same German race in Berks county, adhering to opposite principles and to a different church, made that county Democratic during more than a century. Early Berks county Germans being largely Lutherans and Reformed, took active part in the Revolutionary war and opposed the Federal Constitution of 1787 because they felt it did not give enough of the free-

dom they fought for and would be oppressive as British rule had been; while the Mennonites of Lancaster county favored a conservative position, did not see nor fear any danger of tyranny in the new constitution and voted numerously with the Federalists to support it.

Thus Lancaster county remained a "Federal" county down to 1800 inclusive, electing a Federalist congressman by 400 majority that autumn, while the state electors voted strongly for Jefferson for president at the same time, and while the state was strongly Democratic from the beginning. Only from 1801 to 1804, inclusive, when the state was from three-fourths to nine-tenths Democratic or "Jefferson," did Lancaster county yield from 200 to 600 Democratic majority (*Intelligencer*). In 1805 the county went back to the Federal, now called locally the Federal Constitution party by nearly 1,700 majority and remained there with two insignificant exceptions in 1810 and 1811 until the suspension of the Federalist party in the times of anti-Masonry in 1829, varying in its Federalist strength from a small majority to two-thirds at times, while the state was from 60 to 75 per cent. Democratic; and in 1811, 1824 and 1826 respectively, 93, 90 and 98 per cent. Democratic (Smull). From 1828 to 1835 our county was anti-Masonic by large majorities (*Intelligencer* and Smull) while the state except in 1828, remained Democratic. The commonwealth remained in the Democratic column, with the exception of the small Whig majorities of 400 and 1,400 respectively in 40 and 48, and the large "Know Nothing" majority of 12,000 in '55 until the slavery agitation in 1858 brought it permanently (with exceptions) into the Republican ranks. But the county in all this time (without exception) remained the firm opponent of Democracy, generally by large majorities, either under the political party name of Federalist, anti-Masonic, Whig or Know-Nothing party,

where it has remained by great majorities invariably ever since, reaching its high-water mark of Republicanism in the majorities of 17,000 for McKinley in 1896 and of 19,000 for Roosevelt in 1904, the state also being strong Republican, except in the few modern well-known instances of 1862-67-74-77-82-90 and 1906.

As to popular interest in politics here at home two observations are pertinent. First, from the beginning until now one-fourth of our people never have and do not now, exercise the right to vote nor take any other interest in political concerns. In the early days of 1737 and 8, when there were about 2,600 men entitled to vote in our county (5 H., 115), the successful candidate in the first year received 755 votes and in the second 1,016 votes (A. M. W., October 6, 1736 and October 5, 1738) and the opposition did not poll 400 votes either year, so that only about half of the voters voted. In 1742 when there were fully 3,000 voters in Lancaster county, the successful candidate received 1,480 votes and his opponent 362, a total of about 1,800 votes or three-fifths, leaving two-fifths not voting, even though that fight was one of the hottest known in years (Pa. Gaz., October 7, 1742). In 1749, while about 2,300 ballots were cast, witnesses affirmed that only 1,000 persons voted out of a list of 4,600 voters in the county, (4 V., 122 and 126). Even if 2,000 were present at the polls and voted that was less than half. In 1795 under the date of September 9th, our "Lancaster Journal" laments that the people show a very little interest in suffrage and political affairs generally. And in our modern days in only the most strenuous elections do three-fourths of our now 46,000 voters go out and vote.

Second, from earliest days to the present time our people as a whole have been and are inclined to be politically very contented and to place great faith and confidence in political leaders. This is the condition

in all nationalities represented in our county. It seems also to exist alike in the rank and file of both dominant and minority political parties locally. There is not now and seldom has been much questioning and revolting from the choice of candidates which such leaders make, nearly all classes of our people having been and being now willing to trust the political fortunes of the county to political specialists—a county leader and various local statesmen. We are and have been thus a people easily managed politically and in this are in strong contrast with many counties where the plebiscite is suspicious, not inclined to accept that in which they took no part; and where the people are more generally given to the same independent political thought that a sagacious man exercises in business.

This is not a truly healthy political attitude, and our county has been surprisingly fortunate in escaping as many of the political evils as we have escaped which this lethargy freely breeds. The local press over one hundred years ago complained that, "For several years an inexcusable neglect to vote has been shown and the result has been that a few have hitherto directed elections and the voice of the people is not generally heard" (Lancaster Journal, September 9, 1795).

The truth of history compels us to state that the non-resistant churchmen, made up of four distinct sects in our county (or some of them) took part in politics and in voting in earlier times to an extent that surprises us to-day. While from the first the Germans took part in politics to the extent of voting they did not hold important offices until about 1750, when Emanuel Zimmerman led off in this departure. But since the Germans entered upon office holding in earnest, after the close of the Revolution, they have held on to all of them ever since. About 1755 the proprietor ordered that the Scotch-Irish shall henceforth go to

the Cumberland and the Germans hold forth here (15 H., 81).

To sum up the political meaning of our county in its 200 years we may say: our earliest generations of the county believed in plain simple agrarian government, of few offices and of economical fees and salaries—they stood against proprietaryship—they stood against military exploitation—they believed in the principal of *laissez faire*, and tenaciously hold to it to-day—in the days of the Revolution a certain portion of our people believed in political preservation as far as consistent with the gospel of peace—but the masses were very zealous for independence—they have believed and voted that liberty should be exercised conservatively under a strong federal government, which individuals and states should gladly recognize as supreme as the the necessary strong protector of all—later generations stood consistently for stimulation of home industry against cheaper foreign labor by a tariff—and in this present day she is still firmly anchored to that political principle by which she aims to keep her agricultural wealth the great basis on which to develop her industries, by the protective tariff.

5. Industrial and Financial Meaning.

Four words sum up our county's industrial history — variety, excellence, energy and honesty. And four words also sum up the quality of our financial history—conservative, safe, sane and sound. Of the industries, we have discussed agriculture, and we now turn our thoughts to other branches.

The earliest manufacture was that of meal and flour, Christopher Schlegel having a mill on Little Conestoga in 1714 (12 L., 20). And Atkinson's, Graeff's, Stehman's and Taylor's mills quickly followed. Mining also began early. Minerals were reported about Conestoga in 1707 (2 C., 403 & 5) and John Cartlidge, of that place, found iron ore near there also in 1721 (12 L., 20). In 1722 a deposit of copper also was said to be found in Lancaster county (3 C., 160)

the nickel mines of the Mine Ridge and the silver mines of the Pequea and the iron mines in many parts were opened before the Revolutionary war. The Elizabeth furnace was started in 1750 by John Huber, a German, the first one in Lancaster county (Swank, "Iron & Steel" for 1883, p 23). Martic Forge began in 1755 and Windsor about the same time. Flax and hemp stock and even cordage were manufactured here as early as 1732 and shipped to Philadelphia (A. W. M.). Glass was manufactured by Stiegel and also by the American Flint Glass Manufactory, of Manheim, in this county, in 1772 and some time before, (Pa. Gaz., March 17, 1773). Saddles, pack saddles and guns were made before 1754 in Lancaster, which was described by a traveler at that time as a town of 500 houses, 2,000 people, who were making money (6 H., 29). The Octoraro was early lined with mills, trip hammers, etc.

In 1770 and before, an elaborate textile manufacture was carried on here by our industrious German mothers, God bless them. In the year, May 1st, 1769, to May 1, 1770, cotton, woolen and linen goods, consisting of clothing, bed clothing, curtains, etc., of thirteen varieties, made by the women of Lancaster, reached 28,000 yards reported, with materials in the looms for 8,000 yards more and many yards more not reported at all, as the Germans feared it was sought for taxation. One good mother alone, while at the same time she was proprietor of one of the principal hotels in the town wove 600 yards herself (Pa. Gaz., June 14, 1770).

Raw Silk Production.

And in silk production in 1772 in Pennsylvania for the greatest number of cocoons and best reeled silk, Lancaster county led the entire state, (Philadelphia city included) in quantities and quality, Widow Stoner herself having raised 72,800 cocoons, Caspar Falkney 22,845 cocoons and Catharine Steiner 21,800

cocoons, all of them Germans living in this county. Chester and Philadelphia county and city fell far behind (Pa. Gaz., March 17, 1773).

In 1780 according to the assessment list there were in Lancaster, then a town of 3,000 people, 35 different kinds of manufactures, including woolen, silk, cotton and flax weaving. In the Revolutionary war we manufactured the most famous and farthest-carrying rifles in the world. In 1830, there were hundreds of manufactures in the county, among which 7 furnaces, 14 forges, 183 distilleries, 45 tan yards, 32 fulling mills, 164 grist mills, 8 hemp mills, 87 saw mills, nine breweries, five oil mills, five clover mills, 3 cotton factories, 3 potteries, 6 carding engines, 3 paper mills, 1 snuff mill, 7 tilt hammers, 6 rolling mills and one or more nail factories (Gord. Gaz., p 230). And thus it has gone on increasing until a few years ago, on the ideal of small factories, and many of them in which many men of small capital gave employment each to a score of his neighbors.

Small factories until lately were humming by the thousands in our county and large ones by the score. But sad to relate, as to the small industries, the relentless hand of giant monopolies has crushed and broken most of the small concerns to pieces, and in their stead has established branches of great corporations. This has exchanged an independent for a dependent industrialism in our county. Through all its ages and stages of manufacture until this last decade, the county stood for and splendidly exemplified the small industrial business man employing his happy contented neighbors, turning out honest home-made goods, in which it took an honest delight and pride.

Her industries have always been steady and stable; and in prosperity and panic she has marched onward not flinching before the shock of financial disaster, throughout the land that in many other towns and coun-

ties, have laid proud industries in the dust. Her watches are found throughout all the lands—there is not a people who do not smoke her cigars and hardly a spot on the earth where her umbrellas do not protect from storm. Her confectionery runs annually upwards of a million dollars in value — her watches over a million — her cigars and smoking and chewing tobacco two millions and a half and her umbrellas nearly four million dollars a year. Her silk, cotton and iron manufactures are vast important industries. Our little city of 41,000 people ten years ago increased her industrial strength from 1890 to 1900, from 599 manufacturing plants to 738 —with capital increased from \$8,000,000 to \$10,000,000, wage earners from 7,300 to 9,300 —wages paid from \$2,000,000 to \$3,000,000 and product value from \$11,500,000 to \$16,500,000. And in these last ten years there has been a corresponding increase.

A Ship From Lancaster?

In commerce as early as 1731 there is mention of a ship from Lancaster arriving at New York with goods likely laboriously taken down Conestoga and Susquehanna then loaded on ships. (Pa. Gaz., January 5, 1731). Our county did her part in 1792 to 1794 in building the first turnpike to Philadelphia at a cost of \$465,000 (Gordon, p 229), the first turnpike in America; and from 1775 to 1860 she built her share of the system of canals and turnpikes that in that day were the best in the world. And now she is well in the van again with the greatest rural trolley system in the state. These were her efforts in commerce and transportation.

In finances the progress of her Germans and their growing competence attracted the jealous English eyes of the government at Philadelphia before their valleys felt the the spell of German agriculture a score of years, (C. R. & V). By 1830 when they had brought the

county's land to be worth \$24,000,000 this county's citizens had \$4,000,000 of money at interest, while Chester and Bucks counties each fifty years older had respectively only \$400,000 and \$250,000 of money at interest. And our county stood as a fair second to Philadelphia itself. She had more money at interest, even at that early date than all the rest of Pennsylvania, excepting Philadelphia.

And best of all every cent of our savings was honest; gotten by honest toil and honest methods in agriculture and manufacture and not by speculation in false inflated values, spurious stocks, representing a plant only on paper and in the imagination of oily swindlers.

And in our present day the financial strength of this county has grown so that there are returned to the assessors \$27,000,000 of money at interest, which omits fully \$10,000,000 more. There are many millions in our manufacturing plants. There are 46 banks and trust companies in operation in our county, with assets of over \$10,000,000 or perhaps an average of \$1,000,000 each. These institutions have increased from \$29,000,000 to \$40,000,000 in seven years, about 33 per cent. and the stock of several of them sells from 300 to 500 per cent. of par.

6.—The Educational Meaning.

The educational history of our county needs explanation more than defense. Early English writers were accustomed to criticize our county's education. They forgot that in 1734 there was a German school in Lancaster (5 H., 22). From 1745 to 1780 there were parochial and private schools (Riddle, 10). In 1746 the Moravian school was flourishing (Do., 9). In 1748 there was a large school o^r English, Irish and German pupils here, which continued till 1788, (Do., 10). In 1752 the county had the famous Rock Hall school and also others of importance (Lanc. Gaz., June 29, 1752). Robert Smith had his Presbyterian school in operation

then at Pequea and there were similar ones in Southern and Western Lancaster county. The Germans had their church schools very early, too, and these prepared the way for Franklin college, in 1787 and afterwards Marshall. Then too, there was and is, Yeates school, also started in 1780. About the beginning of the 19th century came on the famous Lancastrian schools, the public school system a decade later and a very progressive system since. There was compulsory public payment for the schooling of poor children as early as 1819 (4 H., 295), and under it (before the days of the regular common school system), Lancaster county paid annually \$6,500 as a contribution (3 H., 165).

One thing is evident: Lancaster county from the beginning was concerned about two qualities in the education it gave to its sons and daughters—that it should be practical and that it should be moral and indeed religious. They were wiser than we, in that the moral culture which true education should give, we make inferior to the purely intellectual; and the religious we are absolutely afraid of.

Their education was practical. The primary popular end of education as we see it to-day everywhere is to enable the children to succeed well in life, to gain a competence, a standing, an estate, a large estate, a million, if possible. We may boast that modern education has aims higher than these sordid ones; but it is not true as a practical condition. So too, 150 or 200 years ago our pioneers gave themselves that kind of education which conditions demanded—an education that enabled them to succeed. And they did succeed. They cleared their farms and by 1830 had \$4,000,000 at interest. None of the older and alleged more intellectual counties could show more than one-tenth of that result. Their education in the country was necessarily, a study of the

soil and how to make it crop well—a study of how to turn crops into the best market—the cultivation of strong reliable judgment and how to meet duty as it comes to them. In this they had the best kind of education. In the town the education must be that of trade and manufacture and the early town of Lancaster showed marvelous results in that line.

The education of our county's pioneer ancestors was deeply moral and religious. They did not try to make brilliant scoundrels, but noble men. They would have a man that you could trust, one who had moral backbone, to stand against the temptation of dishonesty and cupidity. They preferred to make a man rather than a scholar. We make the mistake in modern days of giving the pupil storage capacity at the sacrifice of strength; we make the children bins instead of bulwarks. Our remote ancestors never made that mistake. They saw that children should be taught moral back-bone as well as mathematics—goodness as well as geography—honor and honesty, as well as history and Godliness as well as grammar.

The two great text books of our grandfathers and our great-grandfathers' times were the Bible and the newspaper. There is no better source in all the universe of an education than these.

Our county has had about 275 newspapers in her time, 175 in the town and later city and about 100 in the country. This record exceeds any similar community of 160,000 people, anywhere in the world. These papers began as early as 1743, and they became numerous at once, and even before the year 1800 there were over a score of them printed. Who can say in the face of this that our county was not an early educated county? All read the papers and the papers contained the most practical knowledge to be had. It was the education suited to their needs and it made our county early

a great prosperous people. Every modern student of the early newspapers of Colonial time knows they contained much home and foreign geography, history, finance, philosophy and other learning.

Our forefathers feared not a stern morality and rigid rectitude in their courses of study. In the schools of those days, the Bible was taught as one of the text books. And they taught it Gospels and all too. It is only lately that we have found out that teaching boys and girls to love the Savior of the world is opposed to American liberty. God bless the brave old forefathers. They remembered that it was their Christian forefathers who colonized America, fought for it and handed it down to them. They remembered that Christianity did more for America than the Constitution and the law ever did. And what men the rod and the Bible made in our grandfather's time! To steal a cent was as wicked to them as to steal a hundred thousand dollars. You could have put anyone of them into a bank as president or cashier and he would never have thought of robbing it and going to Canada. He would never have taken it to gamble in stocks. You never would have found one of them form monopolies and crush out weaker men. Nay, thus strong they stood as proof against evil as old Gibraltar is strong against the waves of the hammering sea.

Men gravitated to them with all their troubles and had them settled by the simple rule of right, from which they never appealed. Why was this so? Because in their schools the chief branch of their curriculum was character-building, and the products of their commencements were men rather than scholars weak in moral manhood and bravery.

The genius and spirit of a free government may be against the Bible or religious training in schools; but our forefathers did not think so. They studied the Bible and in doing

so the government gained vastly more in good, noble patriotic men than it ever could have gained by any other means.

Let us reflect, when we incline to ridicule our county's lack of polite education in primitive days, that, taking it all in all their education may have been better and truer and of more real service to God and man than our own. I for one, unalterably stand for moral and religious culture in the common schools, even at the sacrifice of some of the purely intellectual, because it is that kind of education that will make better heads of families, better neighbors, better citizens. And that, in the last analysis, is the supreme object of every state.

Explanation.

An. Susq. means Annals of the Susquehannocks, etc.

9 L., etc., means Vol. 9. Lancaster County Historical society Proceedings, etc.

2 V., means Vol. 2 Votes of Assembly, etc.

4 H., etc., means Vol. 4. Hazard's Register, etc.

Gord. Gaz., means Gordon's Gazette of Pennsylvania.

5th-A-1 etc., means 5th series Penna. Archives, Vol. 1, etc.

E. & E. etc., means Evans & Ellis History of Lancaster county.

A. W. M., means American Weekly Mercury.

4 St. L., etc., means Vol. 4, Statutes at Large.

Smull means Smull's Handbook.

Pa. Gaz., means Pennsylvania Gazette.

2 C., etc., means 2 Colonial Records, etc.

Lanc. Gaz., means Lancaster Gazette.



